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MAHOMET the Fourth, the present and Thirteenth EMPEROUR of the TURKS. 1683

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Historical and Political

OBSERVATIONS

Upon the Present State of

TURKEY,

DESCRIBING

The Policy, Religion, Manners, and Military Discipline of the TURKS. With an Account of all the Battels, Sieges, and other Remarkable Transactions and Revolutions, which have happened from the beginning of the *OTTOMAN EMPIRE*, to this present GRAND SEIGNOR.

TO WHICH IS ADDED

HIS LIFE:

Containing all the

Materiat Occurrences that have happened during his Reign. Together with the Present State of

HUNGARY:

AND

History of the WARS there to this Day.

By *R. D.*

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OBSERVATIONS

Upon the PRESENT STATE OF TURKY.

THe whole Power of the *Ottoman* Empire, menacing a conſiderable part of *Europe* at this time, with a moſt diſmal Deſolation, he Maps of thoſe Countries being moſt in ogue, and queſtions Concerning the Policy, eligions, and Manners of the *Turks* having ow the greateſt ſhare in all Diſcourſes and onverſations; I thought a *Compendium* of he preſent State would not be unſeaſonable, r unwelcom to the World, but would ntribute both to others and my own En- tainment.

Tho' this undertaking does seem to be of a greater extent, and to require a larger Bulk, than these sheets will admit off; yet I question not, to give a full and satisfactory account of the Policy of the *Turks*, and therein of the fundamental Maxims of their Government: Of the strength and numbers of their *Militia*, of the Civil Offices and their Revenues, with a Relation of the *Seraglio*, and all thereunto belonging, adding the Model and Constitution of their Religion, with the Articles of their Faith, and the *Memoires* and History of the present *Grand Seigniors* Life unto this day. if I perform this so well, as to content the Curiosity and Speculation of the Age upon those points, I shall have sufficiently flattered my Ambition in having been able to furnish any thing towards the publick satisfaction.

So agreeable a Scene as the pourtraict of *Turky* does afford, cannot be too often represented; that variety of Customes, which how Barbarous soever our Opticks may represent to us, being no less pretending to Civility than our own, tho' in an other Garb. And indeed it has seldom been known that where the People and the Government have been rich, Arts, and Civility have been long wanting and absent, the one attending generally upon

upon the other. Wherefore if this Landship of the State of *Turky* be but considered with unprejudiced Eyes, it will undoubtedly appear in other Colours than we commonly bestow upon that Nation.

CHAP. II.

The fundamental Maximes of the Turkish *Policy.*

THe first Grand Maxime of the *Turkish* Policy, is an *entire and absolute Submission and Obedience of the Subjects to the Will of their Prince*, this absolute resignation to the Pleasure and Command of their Soveraign is instilled into the *Turks*, indeed rather as a Principle of Religion, than a meer Politick Maxime; such Care being taken in the Education both of the Youth of the *Seraglio* who stand fair and are the Nursery for the Principal Offices of the Empire and of all the other Subjects of the *Grand Seigniors* Dominions, as to infuse into them this Opinion, that it is highly Meritorious and a kind of holy Martyrdom to dye by either the hand or Command of their Prince; insomuch that it would be no wonder amongst them to see whole Armies at his least beck

plunge themselves into Abysses, make Bridges with Piles of their Bodies for him to pass over Rivers, and only for his Diversion kill and butcher one another. This subjection the *Turkish Machiavels* look upon to have been a main Engin to the Encrease and Enlargement of their Dominions, and fancy the slackning this Discipline, and the Cabals in the Ministry under some of the late Emperours, has been the occasion of those Revolts and Disorders which have happened in that State.

The next is, the Princes preferring such Persons to the principal Charges of the Court and Empire, as *he can advance without Envy, and destroy without Peril*: And indeed nothing could be more for the interest of a Prince than the conduct of the *Ottoman* Court in this point; for none are admitted into the *Grand Seigniors* Service, but such as have had their Breeding and Education from him, and by that means have imbibed such Principles from their Infancy as tend wholly to the real Thankfulness for the Bread and Nourishment they have received, and a kind of Religious Awe and Veneration to his Person. Besides, as these Persons are constantly such as are taken in War or by Pyracy from *Christian* Parents they remain without those usual support

which the common Interest of a Family and Alliances does afford. Moreover, the Sentiments they inspire into those Persons are such as nourish and foment a detestation and abhorrence of their Parents Opinions, and spurr them on to the venturing their lives, their All to reduce them to the same Belief.

The *Parity* of Persons which is observed throughout All the *Turkish* Dominions, is also without question one of the main securities of the *Turkish* sway, for all are here equal and nothing but merit does advance People to the Ministry and places of State. Thus all Offices being in the immediate disposal of the Emperour, and not to be obtained by the Factions of Grandees, who might divert the Peoples Eyes from off the Court, and by degrees tempt and delude themselves into Rebellion, they make their addresses directly to the *Grand Seignior*, as to the true source of their Promotions and Fortunes. And as this *Parity* makes all the People court only their Princes favour, so it prevents any thoughts of an Insurrection, or off casting of that Yoke of Tyranny, scorning basely to follow and promote the Interest of those who are but their Equalls. Thus the Subjects in *Turky* have nothing Hereditary, all their Honours and Places de-

termining with their lives, none receiving any Glory from Illuſtriouſneſs of extraction, but only from the Princes Favour and Bounty, which is in no wiſe claim'd or leſſen'd by greatneſs of Birth, which here rather creates jealouſy and danger, than favour and advantage: By theſe means People are Studious to qualify themſelves for Offices, which Perſonal Merits render them Candidates for; and as the *Grand Seignior* is here the Adminiſtratour to all dead Men's Eſtates, Parents have not their thoughts ſo intent of heaping up Riches for an Inheritance to their Children, as they are to Capacitate them for their Princes Service. And this Deſtruction of all Nobility, cutting off all ſucceſſion to Riches, Offices and the Government, but in the direct *Ottomen* line, does certainly preſerve the Body of the Empire free from Faction and Rebellion. Whereas the Rich and powerful Governments of many Provinces which lye far remote from the Seat of the Empire, might tempt their Governours to a Rebellion, had they the aſſiſtance and ſupport which an ancient and an Illuſtrious Extraction does afford. But as their *Baſhaws* come of unknown Parents, are continued but for a ſhort time in thoſe forreign Governments, are Strangers in the Countries they ſway, have no ancient Blood

and

and Estates to entitle them Heirs to the Succession, no Relations, Kindred or Alliances to second, prosecute or revenge their Quarrels, or to create Kindness or Compassion in the People to concern themselves in their behalf; so are these Ministers deprived of all means, opportunities or possibility, of promoting any Interest of their own above that of their Soveraigns: this it is has rendred all Emotions that have been, and sometimes will be in all Empires of such short continuance as *Turky*; this it is that suffers the greatest Subjects in those Dominions to be cut off according to the Princes Caprice, without raising the least Murmurs amongst the People, who gaze upon such Spectacles without concern, or if they Create any Motions in them they are only such as afford pleasure, which they receive in seeing such Examples of Fortunes Unconstancy in the World. But this severity in the *Turkish* Policy does not only extend to the *Bashaws* and great Men, but to the very *Ottoman* Family it self, who are suppressed with greater strictness than all others, and are debarred all Wealth and Offices. Thus by the fundamental Laws of the Empire, the Children of a *Grand Seigniors* Daughter married to a *Bashaw*, are not capable of any Office in the State, but if by favour this is at any time dispensed

with, they can never attain to any higher Preferment than that of a *Capugibaſhee*, which is one of the Porters of the *Grand Seigniors* Gate. Nay, it is ſo great a Crime to be allyed to the Royal Family, that it is almoſt Treaſon in thoſe of this Race to name it, nor is there in all *Turky* but one Branch of this Line of any account or eſteem, and that is the Offſpring of *Sultan Ibrahim*, who was a Son of the *Grand Seigniors* Siſter, and marryed to a *Sultana* (and are ſaid to be of the Race of the *Tartars*) thus coming only by the Womans ſide the leſs notice is taken of their Blood. Nor had this Family ſubſiſted to this day, had it not been for this extraordinary Prudence and Diſcretion of its conduct in all the Revolutions of the *Turkiſh* Government, never aſpiring to Offices, nor medling with affaires of State, but living contentedly and with out Oſtentation upon a ſmall yearly revenue of about 70000 Dollars.

The *Turks* do look upon as one Cauſe of the Conſervation of their Dominions, their laying waſt and deſolating their own Provinces that lye the fartheſt remote from the Seat of their Empire, and by this means they think to enervate and diſpirit the People, and bring them more within the reach and compaſs of Authority. And indeed *it is* ſel-

ſeldom known that any Rebellions do ariſe under the *Turkiſh* ſway, tho' in the remoteſt parts of *Aſia*; and thoſe few that have been ſeen, have with eaſe been calmed and ſuppreſſed; for the Male-contents and reſtleſs Spirits find no ſhelter in thoſe Parts, being ſtripped of their Fortifications and Retreats in the Woods and Forreſts, and the Rebels thereby expoſed to the purſuits of an irritated Prince. And this it is that conſtrains the great men of that Empire to deliver themſelves up without more ado to undergo Puniſhment and Death at the Will of their Soveraign, ſeeing they have no means of flight, nor no place of refuge left in Countries, that are laid wholly waſt and afford no ſuſtenance or ſupport. Beſides this diſpeopling, diſmantling, and thus deſolating the Country, is attended with this other advantage, that no Forreign Enemy can with a Land Army make any Invaſion into it with advantage, for the deſolation of it renders it uncapable of furniſhing any Proviſions, and that there it is eaſily deſtroyed by the *Grand Seiguiors* own Subjects, and for an Army to bring Ammunition and Proviſion along with it ſufficient for ſuch an Expedition, is a thing almoſt impoſſible. Nevertheleſs the immediate Frontier Places of their new Conqueſts the *Turks*

take always Care to fortify, and to garnish and strengthen with Colonies of their own People.

Now as the *Turkish* Expeditions are like a Torrent, which bears all down before them so it is a point of their Policy when they have made a Conquest of any considerable Country to strike up a Peace immediately, that so they may have time to settle and confirm themselves in their new Acquisitions, well knowing, that what they have so hastily overrun, is again to be as easily recovered, and that the stream of such inundations is as rapid in the Ebb as in the Flux.

The frequent Change of Officers, the degrading of some and exalting of others, is thought to tend very much to the welfare of the *Ottoman* Empire, for hereby those Sparks are deprived of the means of rivetting themselves in the Peoples Affections, or of fomenting any mutiny or alteration in the State: Besides as all Offices are here purchased at very dear Rates, every *Bashaw* of *Grand Caire* or of *Babylon* paying three or four hundred thousand Dollars for their Commission; others two, others one hundred thousand, according as their places are more or less considerable, and this Money they are constrained to take up at interest

reſt paying forty or fifty *per cent.* annually and oftentimes more, ſo that they are forced to ſqueeze and fleece the People for the reimburſing themſelves again, clear their engagements, and bribe and purchaſe the Favour and Protection of the Minions of the Court. Nevertheleſs this ſtands them in little ſtead, for when they have pretty well glutted themſelves with their Exorbitant Exactions, and that the People begin to bawle out loud againſt the Tyranny and Oppreſſion of thoſe Miniſters, they are preſently offered up a Sacrifice to their Furies, and thoſe vaſt Eſtates and Maſs of Treaſure which they had ſo unjuſtly heaped, confiſcated to the *Grand Seigniors* uſe, who only beſtows on their Poſterity what he in his Bounty thinks fitting. Nor are theſe *Harpies* of Miniſters the only Perſons liable to the ſeverity of the *Turkiſh* Government, thoſe who are the Favourites of the People being no leſs expoſed to the keenneſs of the *Ottoman* ſway, which looksupon Popularity as an unpardonable Crime. But then theſe Darling Officers are not diſpatched into the other World after the ſame manner as thoſe publick Peſts, who} are executed in Triumph, but the others are cajoled with all manner of fair treatment, the *Grand Seigniors* Umbrage is diſſembled and they perhaps pre-

preſented with a Horſe, a Sword, a Sable Veſt, or a Commiſſion for ſome more honourable and advantagious Government, until they have got them into ſuch places, that the Executioner doing his orders by ſlipping the Bow-ſtring about their Necks, cannot create any combuſtion nor hazard the publick Peace. Thus does *Turky* afford the fruitful Landskip of the unconſtancy and mutability of Humane Grandeur that ever any other Country did, one moment ſeeing one of theſe Meteors ſhining in all the ſplendour, pomp, luſtre and magnificence imaginable, and the next ſall unpitied, barbarouſly put to death, his body thrown into the Dirt of a forreign and unknown Countrey, without any ſolemnity of Funeral or Monument, but no ſooner in the Grave than his memory is forgotten.

But now I think 'twould not be all together improper to ſet down ſome of thoſe Religious Arts and Maximes whereby the *Turkiſh* Faith has and is propogated, eſpecially ſince their Law has that influence upon Affairs of State, and ſo contrived for the honour and profit of the Soveraign; but for that purpoſe I ſhall not need to look back ſo far as to give an account of its firſt taking root or eſtabliſhment, nor that *Mahomets* Law was an hodge-podg of *Judaiſme*, *Chriſtianity*,

Christianity, and *Paganism*, nor of his nicking so lucky a juncture, as when the greatest Politicians of the Age were employed in framing a Model of an Ecclesiastical Monarchy, they and the Divines busied in healing the Wounds, which the Heresies of *Arius* and *Nestorius* had made in the Church, nor shall I speak of the stupidity and blockishness of the Age and Country he first set up in, and so the more easy to be imposed upon by his false and pretended Miracles, giving out he was sent by God to give a new Law to Mankind, and that he was to reduce the World by force of Arms to his Obedience; that as *Christ* was greater than *Moses*, so was he greater than *Christ* and the last of the Prophets; that he had Communication with the Angel *Gabriel* for two years together that he lived in a Cave, who delivered to him and helped him to compile the *Alchoran*, tho' it was done by the help of *Sergius* the *Monk*; keeping a Pidgeon which he had taught to feed out of his Ear, he pretended it was the Holy Ghost, whom he conversed with and who instructed him in the Divine Precepts. Whenever he was in fits of the Falling-sickness, to which he was extreamly subject, he gave out that they were holy and prophetical Trances, with many other such like fopperies, and mad-visionary tales, too tedious

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here to relate. Wherefore we will only take a ſhort view of the practices now in uſe with them for the inſinuating and promoting the Rites, Doctrines and Laws of the *Turkiſh* Religion.

The firſt was a Toleration of other Religions, eſpecially cajoling the *Chriſtians* and their Tenents, owning *Chriſt* to be a Prophet, and a greater too than *Moſes*; that *Mary* conceived by the ſmell of a Roſe; that the bleſſed Virgin was free from Original ſin, and the Temptations of the Devil; that *Chriſt* was the Word of God and is ſo ſtiled in the *Alchoran*, and cured Diſeaſes, raiſed the dead, and workt many miracles, and that his Diſciples did the like by his power, hardly any of them ever ſpeaking of our Saviour but with Veneration and Reverence, but will warmly deny his Paſſion, ſaying it were an Impiety to believe that God who loved and had conferred ſo much Power, and ſo many Graces on *Chriſt*, ſhould ſo far diſhonour him, as to deliver him into the Hands of the *Jews*, who were the worſt and moſt ſcorned of Men, or to the Death of the Croſs which was the moſt vile and infamous of all puniſhments; for being, as they ſay, led toward the place of Execution, God not permitting ſo baſe a People to put to Death ſo holy a Prophet (for they confeſs

confeſs that he never ſinned) did aſſume him into Heaven : when miſt and ſought by the Souldiers in the throng, they laid hold of one of the Judges that had condemned him, who reſembled him much in favour and proportion, telling him that he ſhould not eſcape from them again ; and ſo not believing whatſoever he ſaid, executed him in his Room. By ſuch like Baits and Artifices as theſe, and puniſhing ſeverely all thoſe who Blaſpheme the name of *Chriſt*, they think to decoy and invite over to their belief the unwary Chriſtians.

Toleration, as I ſaid, being one of the firſt Traps that was laid for the Profeſſours of others Creeds, they have improved it to this, among the other advantages of ſeducing and perverting the People that dwell among them, that as they allow of Churches and Houſes of Devotion in places where they have been anciently founded, but admit not of holy buildings on new Foundations ; they may repair the old coverings and roofs, but cannot lay a ſtone in a new Place conſecrated to Divine Service, nor if fire or any accident deſtroy the ſuperſtructure can it be re-edifyed, or any new ſtrength added to the Foundation, wherewith to underprop for an other building. Thus in time all the Churches in the *Ottoman* Empire muſt of ne-

neceſſity, fall to utter ruine, as many have already done, ſo that ſeeing the *Turkiſh* Laws do not permit *Chriſtian* Churches to be reſtored, *Chriſtianity* in time will be aboliſhed in thoſe Dominions, unleſs it be the good Will of Heaven otherwiſe to ordain it.

Neither are their Laws concerning *Chriſtian* Children leſs conducing to the propagating Chriſtianity; for if a man turn *Turk*, his Children under the age of fourteen years, tho' educated with other Principles, muſt be forced to the ſame Perſwaſion, Men that ſpeak againſt the *Mahometan* Law, that have raſhly promiſed at a time of Diſtraction or Drunkenneſs to become *Turks*, or have had a carnal knowledge of a *Turkiſh* Woman, muſt either become Martyrs or Apoſtates; beſides many other ſubtleties they have to entrap the Souls of *Chriſtians* with the niceties and entanglements of their Law.

Another point of the *Mahometan* Policy is for the promoting of their Sect, not to deliver up any City Town or Fortreſs where *Moſques* or other Religious Houſes of their perſwaſion have been once built, and where *Mahometaniſm* has been profeſſed; thus the *Turk* has no ſooner ſet footing in a Town, but that he falls immediately to erecting of *Moſques* and Temples, and thereby lays an obli-

obligation upon the consciences of the Garrison to make the most obstinate and vigorous Defence, and this being a Principle of their Religion never to yield upon a voluntary surrender, it has often been so prevalent, and spirited the Defendants to that Degree, that all the terrours and miseries of Famine, Sword, and other Calamities have not been capable to constrain them to lay down their Arms and capitulate a delivery.

Besides these Artifices the *Mahametan* Doctrine it self had such Baits and Decoys, as were sure to catch and trepan all Carnal and Voluptuous Men, *Mahomet* promising to the Possessours of the World, magnificent Palaces spread all over with silk Carpets, flowry Fields and Christalline Rivers; Trees of Gold still flourishing; pleasing the Eye with their goodly Forms, and the Taste with their Fruits, under whose fragrant shades they shall spend the course of their happy time with Amorous Virgins, who shall alone regard their particular lovers: Not such as have lived in this World, but created on purpose: with great black Eyes, beautiful as a Hyacinth, and the duration of one act of Carnal Copulation should be for the space of sixty years; that their Women shall have daily their lost Virginities

ginities restored, ever young (continuing there as here at fifteen, and the Man as at thirty) and ever free from natural Polutions; Boys of Divine feature shall minister unto them, and set before them all variety of delicate Viands. And a thousand other things sensual and ridiculous to wise and thinking Men, yet capable of drawing in a senceless tho' sensual Multitude as the *Oriental* Nations are above all others.

But when all these tricks fail them, they have an other way to propagate their Religion much more prevalent than any yet mentioned, and indeed is what first introduced it, established it, and has since maintained it in the World, and that is by the sword, for it is one of the Principal Articles of their Creed that the Souls of those who dye in the Wars against the *Christians*, without the help of any previous Acts of performance of their Law, or other Works, are immediately transported to Paradice, which must necessarily make keen the Swords and animate the Courage of the Souldiers: And besides this Resolution in War, they infuse into them an invincible patience in bearing all terrestrial wants by which they are kept tite against Sedition and apt to retain all things necessary to compliance in Government. And by such like Insinuations as

s theſe, do they whet ſuch Multitudes of heir Souldiers to ruſh blindly on to their wn Ruine and Slaughter, valuing their Lives nd Bodies at no higher rate than the price f Stones and Rubbiſh to ſtuff up Brooks and Ditches, that they may but erect a Bridge or aſſage for their Fellows to aſſault their E-emies.

The ſucceſs of the *Ottoman* Arms has con-rmed their opinion of their Faith, and they ave made it a Principle, *that whoſoever pro-ers, hath God for the Author, and by how uch more ſucceſsful have been their Wars, by much the more hath God been an owner of their auſe and Religion.*

Nor is their conſtancy to, and their ſtrict bſervation of their Primitive inſtitutes, ſmall preſervative againſt Diviſions and editions both in Church and State.

The Inſtitution, Power and Office of the *ufti* is alſo a moſt Political Contrivance, r tho' his deciſions be looked upon as ſa-ed and infallible, yet is he conſtantly a eature of the *Grand Seigniors*, and that all ower both Eccleſiaſtical and Civil be radical-in the Sultan, yet he is only a mere Wea-er-cock of State, pointing as the Court rects: the *Grand Seignior* always chooſes r this Office ſome perſon moſt Famous for s learning in the Laws, and eminent for his

his Virtues and ſtrict conduct of Life. Thi
Miniſters Office is ſo great among the *Turk*
that the *Grand Seignior* will in no wiſe con
tradict or oppoſe his Determination in an
caſe whatever.

This Miniſter is made uſe of as a Skre
by the Court, whether in caſes of condem
ning any great and Popular Man to Deat
or making War or Peace or other impo
tant affairs of the Empire; and this is eithe
to appear the more juſt and Religious, or t
incline the People more willingly to Obed
dience. Now tho' the *Grand Seignior* be th
Fountain and Oracle of juſtice, tho' he
above the Law, yet when he has reſolve
upon the Fall and Deſtruction of any gre
and Popular Man, the *Mufti's* Sentence giv
a gloſs and innocent varniſh to his Actio
of Juſtice.

But in caſe the *Mufti* be at any time foun
refractory, and cannot or will not reſol
the caſes that are offered to his ſolution,
is fairly diſmiſsed from his infallible Offi
and an other ſet up in his ſtead who is mo
pliant and flexible, and a fitter Oracle f
the preſent juncture. And if any Heſita
on be met with in the ſecond, he is alſo d
charged, and ſo on with others until th
have met with one whoſe Propheſies jum
more with the intereſt of the Prince,

et things go as they will, the *Mufti's* Life is ree from the Sword, and his Fortunes ſel- om ſubject to the Subverſion. In ſhort, he s the ſupream Judg and rectifier of all Acti- ons, as well civil as eccleſiaſtical, and an pprover of the Juſtice of the Military. He eldom goes abroad, nor does he admit of mpertinent Converſation, he carries gra- vity with him in his looks, as well as in his behaviour. When any come to him for Judgment, they deliver him in Writing the State of the Queſtion, and he in Wri- ting briefly returns his Oraculous anſwer, he commonly weareth a Veſt of Green, and the greateſt turbant in the Empire, and tho' we ſhould ſay as large as a Buſhel we ſhould not be much out of compaſs. His Seraglio is neither large nor beautiful. In it he kee- peth a Seminary of Boys, who are inſtructed in the Myſteries of their Laws; he is not re- ſtrained, nor reſtraineth himſelf from the Penalty of Women; his Incomes are great, his expences ſmall, and therefore his Wealth infinite. Thus having briefly touched upon the Maximes of the *Turkiſh* Policy and ſome of the Articles of their Creed. I ſhall now proceed to give an account of their Perſons, Garb, Diſpoſitions, Manners and Faſhi- ons.

CHAP.

CHAP. III.

Of the Perſons, Garb, Diſpoſitions, Manners and Faſhions of the Turks.

THe *Turks* are generally well complexioned, of goodly Statures, full Bodies, and ſutably proportioned; they ſuffer no hair about them, but a lock on their Crown, and what grows on their Faces; for their Beards they wear at full length, as a mark of gravity and of freedom, the Slaves in the *Levant* being ſhaved, and the *Chriſtians* ridiculed who ſo un-man themſelves by taking off their Beards. It is a badge of their Religion to wear white Shalhes and Turbants on their Heads, and they diſtinguiſh their Vocations and Quality by their foldings and their ſize. Next to their Skin they wear a Calico Smock, with large Sleeves longer than their Arms; under this a pair of Calico Drawers, reaching to their Anckles, with Yellow or Red ſlip-Shoes, picked at the Toe, and plated on the Soal: Over all they wear a half ſleeved Coat girt unto them with a Shaſh or Towel: their Neck all bare; and this is their Summer Garb within Doors. But when they go abroad they wear

wear over all Gownes, ſome with wide half Sleeves, others with long hanging Sleeves buttoned before, and by the meaner People another Faſhion, reaching but a little below the Knee, with hanging-Sleeves not much longer than the Arm; and open before, but all of them ungathered in the Shoulders. In the Winter they wear a kind of Breeches or Drawers of Cloth which about the ſmall of their Leg are ſowed to ſhort ſmooth Buskins of Leather without Soals, fit for the Foot, as the Glove for the Hand; lining their Gowns with Fur, as they do their Coats; having then the Sleeves (or quilted Waſtecotes under them) reaching cloſe to their Wriſts. They wear no Gloves, they wear long Handkerchiefs at their Girdles, ſome of great Value, and admirable well wrought, the Modes never change in *Turky*, no more than they do in *Spain*, nor is there any great difference in the make of the Cloaths of mean People and thoſe of Quality, only that they wear Cloth of Tiſſue, of Gold and Silver, Velvet, Scarlet, Satin, Damask, Camlets, lined with Sables and other coſtly Furres, and with Martins, Squirrils, Foxes, and Coney-skins according to their ſeveral Qualities. But the common wear is Violet Cloth, they retain ſtill the Antient cuſtome of preſenting

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Change of Rayment. The Clergy go much in Green, it being *Mahomets* Colour, and thoſe of his Poſterity and Kindred wear Green ſhaſhes, and are called *Emers*, which is Lord, the Women in like manner wearing alſo ſomething of Green upon their Heads to be known. A *Chriſtian* is not allowed to wear Green, if he does out of ignorance, he ſhall be ſoundly beaten, and his Cloaths torn off his Back. In the City they have no Arms, only tuck under their Girdle a crooked Knife of the bigneſs of a Dagger, in ſheaths of Mettal, all beſet with Gemms and precious Stones to a conſiderable value. They are upright in their Gate, lofty in their Demeanour with an elated Countenance. The greateſt ſign of Love and Honour is among them to take a Perſon by the Hand, and lay it to ones Forehead; they lay their Hands on their Boſomes in their familiar Salutations, bending their Bodies a little; but in their reſpects to Perſons of Illuſtrious Quality, they bow to the very Ground, and kiſs the Hem of his Garment. The Ornaments of their Head, they never put off upon any occaſion, they are Devout obſervers of cleanlineſs and neatneſs, not only waſhing all parts of their Bodies upon every ſlight occaſion, but going into their *Bannio's* (which are the moſt ſtately

ly of their Publick Buildings) once or twice a Week, but perfuming their Beards and the inside of their Turbants with Amber, they are so superstitious in their washings, that they fancy the least Excrement upon their Garments is a Polution. They seldom travel single, but expecting till a greater number be bound for the same place, go and lodg together; These are called *Caravans*, and are security from Thieves unless they come in Troops, and then the Governours sends against them, they have not many Occupations and Exercises, being generally extream slothful, their Minds being in no wise inclined to Arts, nor have they any Inclination for the Sciences, so that it's no wonder if a Man can only be provided in their Country with what is absolutely necessary for Life, indispensably useful to Commerce, and very meanly proper for the Recreation of the Mind and Body, and for the passing ones time pleasantly and with delight, which ever proves tedious to such dull, heavy and unthinking People as are the *Mahometans*. Thus almost their only Exercise is shooting, wherein too they take so little pains, that they sit all the while in Carpets in the shade, and make their Slaves fetch their Arrows, their Bows are made of the Horns of *Buffloes*, intermix-

ed with Sinewes, rarely wrought and many of them exquisitely guilded, and are for form and length not unlike the Lath of a large Cross-Bow: They are indeed excellent at Rope-dancing, and some of them are Wrestlers. But only such as make it their Profession, and gain thereby their livelyhood. Cards and Dice they do not understand, but will play at chess all the day long, an amuzement suting well enough with their sedentary Humour. Those of the better rank delight much in Horses, which are both beautiful and well managed, but cannot undergo hard riding; their Saddles, tho' not large be hard and deep, plated behind and before, and some of them with Silver, as are their Massie Stirrups, and the Reins of their Bridles suited unto their other costly Caparisons. When they stand in the Stable, they feed them for the most part, if not altogether with Barley; being here of small Value, and only serving for that purpose; they litter them in their own Dung, first dryed in the Sun, and pulverated, which keeps their Skins clean, smooth and shining.

In *Turky* they shut Cats and Dogs out of Doors every Night, and this is made a piece of their Religion, and a cleanly one: the Dogs go most together making a hideous noise and

and are dangerous by Night to Thieves and Drunkards; others ſeldom walk among them after it is dark.

The thing, wherein Neceſſity has conſtrained the *Turks* to buſy themſelves, are, Agriculture, Baking, dreſſing Victuals, and Architecture, and of late the *Chriſtians* have Care to cultivate the Lands in the *Ottoman* Empire. The *Turks* ſeldome put Hand to Plow, but when they are pinched by neceſſity, for if there be any *Greeks* or *Armenians* in a Village, they leave all to them and never trouble themſelves with ſowing or reaping. They have a great number of Bakers in all the great Cities, thoſe Bakers having for the moſt part Mills in their own Houſes, and keeping certain Animals for the turning their Mills. The *Turks* Kitchins are none of the moſt Laſh and Delicious, a Man needing to be ſharp ſt to be much pleaſed with their Cookery, heir Pillaw is the Principal Diſh, and is ice in Grain, dreſſed very ſmall in Meat roth, or elſe with Water and Butter. And is is the moſt excellent of all their Diſhes, ithout which the greateſt Feaſt in the orld would not be of any eſteem, ſomenes they put into turn'd Milk which they l *Joyhourt*, *Saffron* to make it Yellow, ney or *Pekmeſs*, which is Wine boyled make it ſweet, and a thouſand other In-

gredients to satisfy the whimsicalness of so depraved a Tast as theirs. They often have Roast-meat which they call *Kiabab*, which they neither lard nor bast, unless it be with the fatt of *Caramanian* Mutton, the Tails of which Sheep are as broad as the Brims of a Hat and proportionably thick. They are but a short while at Table, and have sooner dined then we can eat a Dish of Broth. As soon as Dinners over they wrap up their *Sofra* or Leather Carpet, their Table being a round Board, standing on a Foot not past a Foot high, and brim'd like a Charger; the Dishes have Feet like standing Bowls, and are so set one upon an other, that you may eat of each without removing of any, tho' commonly they have neither Tables nor Stools in their Houses but sit cross'd legg'd on the Floor at their Victuals, all in a ring. Their Houses are generally made of Brick baked in the Sun, and low and mean, which is to be ascribed to the Peoples having no properties of their owne, and therefore Care not to spend either their Treasure or their time in building what they cannot transmit to their Posterity nay which they themselves may be outed of the very next Moment. Now tho' the Mahometans have some Rules of Architecture for the above mentioned reason they never practi

practiſe them for their own uſe. None but Publick Buildings as are the *Temples*, *Baths*, *Hoſpitals*, *Coravanſerats*, *Baſarts* and *Beſeſtins*, that have any thing in any wiſe paſſable well contrived. Nevertheleſs the roofs of many of their Private Houſes are curiouſly ſieled with inlaid Wood adorned with Gold and Azure to an exceſſive coſtlineſs, the upper end of the Room being a little raiſed, is covered with *Turky* Carpets, whereon when they tread they put off their Slip-ſhoes. In the heat of the day they ſit on great out-Windows which many of them have made for that purpoſe. But as for Hangings or the like to their Rooms they have none, all their Furniture on the Inſide being only bare White Walls, unleſs ſome peculiar Room in the Houſes of thoſe of the Higheſt Quality.

Their Publick Buildings are vaſt, and ſtately afar off being wonderfully beautifyed by the abundance of Trees planted among the Houſes, ſo as each City ſeems rather a Wood than a City; which, beſide the pleaſant Aſpect, ſhelters againſt the Summer Sun and Winters Wind; the Streets are not broad, but paved with a high foot-Cauſay on each ſide, in the middle a paſſage for Carts and Horſes; from the Caves on both ſides is made a Boarded Arch not very cloſe, yet

much defensive against Sun and Rain. *Turky* is furnished with magnificent Bridges, as Hanes, Mesketoes, High-ways and other publick Structures; and by this means, when any Provincial Governour is both for Riches and Rapin notorious, he is sure ere long to be circumvented, or else laid open to the Accuser for confiscation, he to prevent this hath no fairer way, than for the publick good to make some work of eminent magnificence; wherein lie the two safe points of Reputation, in being held pious and exhaust, the one stops the Accuser, the other the Exchequer.

But as I have spoke something of their Diet and their Habitations, it will not be impertinent to enlarge a little farther upon their House-keepings and Habitations; the *Turks* find the advantage of their sparing humour both in War and at home, the greatest Provisions that are carryed into their Camp being only of Rice, potted Butter, and some dry or poudred Meats, they do not busy a vast number of Men to search after and procure a hundred sorts of different Meats, nor oblige their Souldiers to wander from their main Body to fetch away to the peril of their lives wherewith to satisfy their Intemperance. And as for their House keeping a Barrel of Rice a year, with some Pots of Butter, and dryed

dryed Fruits, make the greateſt *Proviſions* of a very numerous Family. For my part I can refer to no other Cauſe than this the ſobriety the ſtrength and plumpneſs of all the Eaſtern-People: And if they were allowed to have great Eſtates in Property for the receiving of Annual Rents, this Retrenchment and Moderation they have ſo long made in their Diet, would have ſetled more Rich Families in *Conſtantinople*, than Feaſting and Luxury have ruined in all his Majeſties three Kingdomes. For a Kitchin in a Houſe is like the Spleen in the Body, the more it Augments, the more the other Faculties diminiſh. Neverthleſs their *Pillaw*, *Doulma*, *Boureck*, *Chorbes* and other Dainties would be pleaſing enough to ſome of our niceſt Palats in *Europe*, and whereon a Man might make both a ſubſtantiall and a delicious meal.

Their Attendants at the Table are Slaves, ſuch as have been beſtowed upon them by way of Preſent, or which they have obtained in War or by their Money; and the greater uumber a Man has, the richer he is accounted: They make three Meals a day. But at a Feaſt they beſiege the Table all the day long, unleſs they riſe to eaſe Nature and forthwith return. They abominate Hogs-Fleſh, Blood, and whatever hath dyed of

it ſelf, unleſs in extream neceſſity. As Wine is prohibited them by their *Alcoran*, (wherein nevertheleſs they will debauch to a high Degree in private) their uſual Drink is pure Water and ſundry ſorts of *Sherbets*, ſome made of Sugar and Lemmons, ſome of Violets, Peaches, Apricocks, or other Flowers, Fruits or Plumbs, as is the product of each Province; theſe are dryed together into a conſiſtence reaſonable hard, and portable for their uſe in War, or elſewhere, mingling about a ſpoonful with a Quart of Water. But one of their moſt common Drinks, now in great requeſt with us, is their *Coffee*, and Coffee-Houſes abound in *Turky* more than Taverns nay Inns or Ale-Houſes in *England*. In their *Coffee-Houſes* upon Scaffolds half a yard High, which they call *Sofats*, covered with Mats, they ſit croſs-leg'd after the *Turkiſh* manner, commonly two or three hundred together chatting, often having ſome ſorry Muſick, thrumming up and down the Room all the while. They are incredible takers of *Opium*, which abounds in ſome of their Provinces, this they ſay expelleth all fear and renders them Couragious, but rather wild-headed, and occaſioning turbulent Dreams. The *Turks* are exceſſive in their jealouſy, ſurpaſſing therein all other Nations which

which is to be ascribed to Polygamy, which renders the Husband unfit for sufficient correspondence, and suspicious the Women will seek for due Benevolence elsewhere. Now they are generally exhorted to Matrimony for the propagating of their Law, and the Man loses his Reputation who deferreth marrying till the Age of five and twenty. Every Man is allowed four Wives, who must all pin their Faith upon *Mahomets* Sleeves, and as many Concubines as he can keep, and that two of any Religion soever. Yet this set number of their Wives is no point of their Religion, but a restriction introduced upon some Politick Consideration, as too great a Burden and debilitation to mens Estates and Bodies. A Man being bound to make each Wife a Cabin or Dowry, and each by the Law is allowed to claim her share in the conjugal allowance, at least one night in the Week; for if any of them hath been neglected for a whole Week before, she may challenge *Thursday* night as her due, and the Law hath provided her Remedy in that case against her Husband: But if her modesty will not allow her to sue for one Weeks Default, she has nevertheless the Ingenuity to contrive a supply of her wants. Now as the Women in *Turky* are kept in the highest restraint imaginable, not being

allowed to ſtir abroad but muffled all but the Eyes, nor ſuffered to go to Church, or look out of the Windows of their own Houſes, nay not to converſe with their own Sons after ſuch an Age; ſo none in the World can match them in their Ingenious contrivances for the ſatisfying their laſcivious Deſires, which are nouriſht and fomented to that Degree by the ſtrictneſs of their Guardians, that the *Turkiſh* Women are accounted the moſt immodeſt Women in the World. Nevertheleſs, a Wives incontinency does not here redound to the Diſgrace and Scandal of a Husband, the Brow-*Antlets* being placed to the account of the Father, Brother or kindred of the Woman: Her Blood and Family being thereby tainted and diſhonoured, and he by a Divorce both rids himſelf of his Wife, and purges himſelf of the diſgrace. But before we ſpeak of the formalities of a Divorce, it will not be impertinent to ſet down thoſe of a Wedding. Now having bought their Wife of her Parents, and recorded the contract before the *Cadi* they ſolemnize their marriage in this manner. Many Women are invited by the Mother of the Bride to accompany her the night before the Marriage day, whereof they ſpend a great part in feaſting; then lead they her

into

into a Bath, where they anoint and bath her. So breaking company, they depart unto their ſeveral Reſts, and in the morning return unto her Chamber; where they deck her in her richeſt Ornaments, tying on her Silcken Buskins with Knots not eaſily unknit. The Bridegroom having feaſted a number in like manner, in the morning they alſo repair to his Houſe in their beſt Trappings, and nobly mounted, from whence they ſet forward two and two in a Rank, to fetch home the Bride, accompanyed with Muſick, and conducted by the *Sagdich*, who is the neareſt of his Kindred. To the *Sagdich* the Bride is delivered with her Face cloſe covered, and then ſhe is ſet aſtride on Horſe-back, with a Canopy carryed over her in ſuch manner, as no part of her is to be diſcerned. Thus does this Troup return in the ſame order that it came, having their Preſents and Apparel carryed after them in *Serbets* or a kind of Baskets, and then follows the Bride her ſelf, and laſt of all her Slaves if any have been given her. The Bridegroom ſtandeth at his Door to receive her, and has all reſpects paid him by his Gueſts: who nevertheleſs go not in, and is regated by them with ſeveral Preſents before their departure. If ſhe be of Quality, ſhe is led to the Bride-Chamber by an Eunuch,

nuch, where Women ſtand prepared to undreſs her. But the Bridegroom himſelf muſt untie her Buskins, to which he is fain to apply his Teeth. Now he muſt entertain his Wifes with equal reſpect, giving them the ſame Diet, the ſame Apparel, and the ſame Benevolence, being expreſsly ordained in the precepts of their Doctors, and all this muſt be exactly obſerved unleſs they are willing, and conſent to change Turns, and upon Default they may procure a Divorce upon complaint to the *Cadi*: Now they have three Degrees of Divorce, every one of which is made, before the *Cadi*, and by him both extracted and Regiſtred; the firſt ſeparates the Man and Wife only from the ſame Houſe and Bed, the Wife being ſtill allowed her Maintenance; the ſecond divides them not only in that manner, but the Husband is compelled to make good her *Kabin*, or Dowry promiſed at her Marriage, ſo as to have no Intereſt either in him or his Eſtate, and to be at perfect Freedome to Marry another, the third ſort of Divorce is called (*Ouch Talac*) and is made in a Solemn and more Serious manner, with more rigorous terms of ſeparation, and in this caſe the Husband repenting of his Divorce, and deſirous to take his Wife again, cannot be admitted to her by the

the Law, without consenting and contenting himself to see an other Man enjoy her before his Face, an injunction ordained by the Law for a punishment of the Husbands levity and inconstancy. And how severe a Condition soever this may seem, there be some *Turks* who are content to accept of them again upon those Articles, and make choice of some handsome Youth for the entring their Wifes Bed. In some cases a Woman with many of her Friends goes before a *Cadi*, where weeping and taking off her Shoe, she holds the Soal upwards but says nothing, and this ceremony is used when a marryed Woman complains that her Husband would abuse her against Nature. And no delivery can be so clean and neat as this by way of Emblem, such Facts being too unclean for Language; there are some other points pleadable in Law for Divorce in behalf of the Woman, as impotency or frigidity in the Husband, and the like; as also if he maintain her not with Bread, Butter, Rice, and Flax to Spin for her cloathing, the Law supposing her so good a Huswife as to supply her self with her own Labour; they have also a sort of half Marriage among them which is called *Kabin*, when a man takes a Wife for a Month, or for a certain limited time, and an agreement

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is made for the price before the *Cadee* or Judge: and this is chiefly uſed by Strangers. Moreover there is ſtill an other ſort of Marriages practiſed in *Turky*, which is the Conjunction of an *Eunuch* with a Woman; ſuch as are wholly deprived and diſarmed of all parts of Manhood, and yet do notwithſtanding take many Wives, and exerciſe Luſts of an unknown and prodigious Nature.

One Priviledge the *Grand Seigniors* Subjects, have more then their Soveraign, that they can marry whom they pleaſe, whereas he can marry none at all, under which reſtriction thoſe Princes have lain ever ſince the misfortune of *Bajazet*, who being a Priſoner to *Tamerlane* had his dearly beloved Wife *Deſpina* violated before his very Eyes; Inſomuch that the *Sultans* to prevent ſuch like Misfortunes and Diſhonours for the future, take no Female companion of their Empire, in whom they can intereſs themſelves farther than as Slaves, or for the loſs of Goods, Riches or Eſtates. Beſides this Policy has a larger extent, for it puts off all thoſe vaſt Dowries, which otherwiſe ſhould be made anſwerable to a *Sultana's* Condition, ſo that by this means a great part of the Revenues of the Empire would be diverted from the true Channel of its Intereſt

tereſt and Conſervation, and laviſht upon uſes rather tending to its Undermining and Debilitation, than to the ſetling and augmenting its Grandeur.

The Children the *Turks* have by their Slaves, are equally eſteemed by them with thoſe they have by their Wives, bating this difference in eſteem of the Law, that unleſs the Father manumiſſes them by his Teſtament, and conferrs a lively-hood upon them by Legacy, they remain to the Charity of the Elder Brother that is born from the Wife, and are his Slaves, and he their Lord and Maſter, ſo that from the Loins of the ſame Father may proceed Children of a ſervile and ignominious Condition. The Women reſpect their Husband as a Maſter; receive chaſtizement from him, which they interpret as a mark of his Affection, they eat apart, unleſs particularly called by the Husband, and do not concern themſelves with Domeſtick Affairs, the Principal of their buſineſs being to ſtudy all the ways poſſible to pleaſe their Husband, Nurſe their own Children, and cultivate their Charms. And indeed they are generally well featured, clear, ſmooth, and ruddy complexioned, with large black Eyes, which they conſider as a Beauty, and is to be one of the greateſt Charms of *Mahomets* Paradice, and

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thoſe who have not naturally black Eyes, have the Art to make them ſeem ſo, and alſo dye their Eye Laſhes and Eye brows, as they alſo do the hair of their Head which they wear ſometimes diſhevell'd. Their Nails they paint with a Yellowiſh Red. On the top of their Heads they wear a Cap not unlike the top of a Sugar-loaf, yet a little flat of Paſte-Board, and covered with Cloth of Silver or Tiſſue.

Women of the better Rank wear about the upper parts of their Armes, and ſmalls of their Leggs, Bracelets, and are elſewhere adorned with Jewels. When they go abroad they wear over all long Gowns of Violet or Scarlet Cloth, tyed cloſe before, the large Sleeves hanging over their Hands, having Buskins on their Leggs, and their Heads and Faces ſo muſled in fine Linnen that no more is to be ſeen of them than their Eyes, nor that of ſome, who look as through a Bevour, being forbidden by their *Alchoran* to diſcloſe their Beautyes unto any ſave their Fathers and their Husbands.

The next that fall in our way to ſpeak of after their Wives, be their Slaves, who are Chriſtians taken in War or purchaſed with their Money. Of thoſe there are weekly Markets in each City, where they are to be ſold as Horſes in Fairs, the Men being

being prized according to their faculties or Personal abilities, and the Women for their Youths and Beauties, being decked with all the Ornaments that can inspire Love and Affection, and allure and invite Chapmen. And as Jockyes view and examine every Part and Limb before they strike up a Bargain, so are they so scrutinous as to search even her very Mouth. Their Masters may lye with them, chastise them, exchange and sell them at their Pleasure: If any Slave become a *Mahometan*, he is discharged his Bondage. The old and the most deformed are put to the most Drudgery, the Men-Slaves may compel their Masters before the *Cady*, to limit the time of their Bondage, or set a price of their Redemption, or else to sell them unto an other; but whether of the two, they lightly refer unto the Slaves Election. If they be only fit for Labour, they will accept of the Time, but if skillful in any craft, of the Price, which expired or paid, they may return unto their Countryes. But Gally-Slaves are seldom released, in regard of their small number, and much employment which they have for them: Nor those that are Slaves unto great ones, to whom the *Cady's* Authority extends not.

Many

Many of the Children that the *Turks* do buy, they caſtrate, making all ſmooth as the back of the Hand, whereof divers do dye in cutting, who ſupply the uſes of Nature with a Silver Quill, which they wear in their Turbants. In times paſt, they only did but geld them; but being admitted to the free Converſe of their Women, it was obſerved by ſome that they more than ordinarily delighted in their Societies. But others, that one of the *Sultans* ſeeing a Gelding cover a Mare, brought in among them that Inhumane Cuſtome. Eunuchs are in great repute with their Maſters in *Turky*, being intruſted with the whole management of their Eſtates, the Government of their Women and Houſes in their abſence, and have ſhown themſelves ſo Truſty, Loyal, Prudent and Couragious, that they have often been called to the Helm, and had the whole conduct of the State committed to their Care.

As for the Trade, and Sciences of the *Turks*, ſome of them have ſome ſmall Inſight and Knowledge in Philoſophy. Phyſick they have learnt rather from neceſſity and experience than the Grounds of the Art. Aſtronomy is in great vogue with them, and there be many pretenders to it, who ſit frequently in the Streets of the City

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to tell Fortunes, and are reſorted to by ſuch as are to go a Journey or undertake any affair of Moment. They have a knack in Poetry, wherein they chaunt their Amours in the *Perſian* Tongue to vile Muſick, yet are they forbidden ſo to do by their Law; Citterns, Harps, and Recorders being their Principal Inſtruments. But their loud Inſtruments do rather terrify than pleaſe, and charm the Ear. They neither ſtudy, nor are farther acquainted with *Rhetorick* or Logick than what meer Nature does afford. *Hiſtorians* they have, tho' their Writings read by none or few, as fancying none can give us the truth of the time paſt, ſince none dare write the Truth of what is preſent. Nor indeed is Printing tolerated in *Turky*, for the *Grand Seignior* having obſerved Learning and the Preſs to have been the chief fomenters of Diviſions in *Chriſtendome*, has prohibited them his Dominions, and makes his Subjects contented with ſuch learning as proceeds from leſs erring Experience, which they find adapt them ſufficiently for all State-employments, and ſooner furniſhes them with clearer reaſon, than thoſe who run through a long courſe of canting Terms, ſtrang Languages and muſty Arts, which the Cuſtome of their Univerſities does oblige their Students to. And indeed

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their Miniſtry has been found ſo expert, ſo Prudent and ſo ſagacious in all their Negociations and Tranſactions, that they could never be over-reached by the moſt learned and moſt Politick Princes of *Chriſtendom*. Thus all Sciences that have any affinity to thoſe we call liberal, are taught no where ſave in the *Seraglio*, as we ſhall ſhew more at large hereafter, where the *Grand Seignior* hath power to increaſe or diminiſh the number of their Profeſſours according as it ſuits his Occaſions. By which conduct thoſe many Schiſms and Diſtractions which in the State of moſt *Chriſtian* Princes do frequently happen both in Church and State, are forecloſed and prevented, and thoſe many refined Mercurial Heads, which with us for want of employment make it their Buſineſs to blow up the flames of Sedition, are ſeta nd bred to more groſs Employments, and become more eager and intent upon Profit and ſenſual Pleaſures, than the vain and often deſolating Deſtructive Projects of our ſpeculative Men. Writing they uſe, and that in the *Arabick* Characters, but leave out the Vowels unleſs it be at the end of a word, ſo that much is contained in a little Room; they curiouſly fleek their Paper which is thick, much of it being Coloured and dappelled like Chamblets, done by a trick

trick they have of dipping it in Water. Every one hath ſome Trade or other, not ſo much as the *Grand Seignior* excepted. Yet their Trades are ſuch as ſerve only their own Uſes and Neceſſities, and not ſuch as ſupply forreign Marts, which they do not much frequent. And tho' the *Turks* be exceſſively avaricious, yet they only work by ſtarts, and more for their Amuſement and Recreation then for Profit. The *Europeans* have taught them to be ſubtle, nay treacherous in their compacts and dealings, tho' indeed it muſt be owned, they have not yet attained to the skill of their Maſters. There is no People more covetous of Salutation than the *Turks*, in meeting upon the High-way one with a ſtoop, and his Hand upon his Breaſt, bids *Salaam Aleek*, the other with like abeyſance, replyes *Aleek Salaam*: And when any one comes into Company, the reſt ſalute him with a *Merrabbak Sultanum*, ever ſweetning their Converſation, with ſuch accent of Pronunciation, and ſo much reſpective geſture, as ſavours of a gentle Genius, free from that rudeneſs whereof they are accuſed.

After their departure this Life, the Men by the Men, and the Women by the Women are laid out in the middle of the Room. Whereupon diverſe of their Prieſts do aſſemble

ble about the Body, and having performed certain vain Ceremonies, as in wrapping their Beads about it, and in the often turning it, invoking God to have mercy on the departed, they wash it, shave it, and shrowd it in Linnen, which they leave untyed both at hands and Feet. Then lay the Coarse on a Beer, placing a Turbant at the upper end, and carry it to the Grave, with the Head forward: some of the *Dervises* going before with Tapers, the Priest singing after, and lastly his Friends and Acquaintance. But Persons of Principal Quality have their Horses led before them, with ensignes trailed on the Earth, and other Rites of that Nature, divers of the *Lanters* going before, naming of God, and shiking of their Heads, and whirling about until they fall down giddy, the sides and bottomes of the Grave are Boarded. For they are of opinion that two terrible Angels called *Mongir* and *Gudequir*, do presently repair unto the Grave, and put the Soul again into the Body, as if (saith the *Alcoran*) a Man should put on his Shirt and raising him on his Knees, with his Head uncovered, (the winding Sheet being left unknit for that purpose) demand of him in particular how he hath behaved himself in this Life. Which if not well, the one strikes him on the Head with

with a Hammer nine fathome into the Earth, the other tearing him with an Iron Hook; and ſo continue to torment until the day of Judgment. A Purgatory ſo feared, that in their prayers they Petition God to deliver them from the Examinations of the Black Angels, the tortures of the Grave and their evil Journey. But if he have ſatisfyed them in this reply, they vaniſh away, and two white Angels come in their Places, the one laying his Arm under his Head, the other ſitting at his Feet, and ſo Protect him until Dooms day. Their Sepultures are notable; thoſe of Princes or great Men, are covered over with Silk, or Cloth of Gold, with a Turbant at the Head, and ſet under a vaulted Arch ſupported by four Marble Pillars; ſome with a little Cock of Fountain Water, and Lamps continually burning; they are made near the *Moſquees*, eſpecially if they built one, but never with in them; the more ordinary are buryed in ſome pleaſant Place without the City, with a high Stone ſtanding at the Head, and another at the Feet; that at the Head, hath ſometimes an Epitaph, and if it be a Man of Quality, is made at top in form of a *Turbant*; thoſe who beſtow a Marble Stone over them, have it in the middle cut through about a yard long, and

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a Foot broad; therein they Plant such a kind of Plants, or Flowers as endure Green all the Year long; which seem to grow out of the dead Body, thinking thereby to reduce it again into Play, tho' not in the Scene of sensible Creatures, yet of those vegitable, which is the next degree, and perhaps a preferment beyond the Dust. The Women flock every *Thursday* in Multitudes to the Graves, weeping over their Children, Husbands, Kinsfolks and dead Progenitors, often kissing the Stones, and praying for their delivery from the aforesaid Black tortures; many times leaving Bread and Meat on the Graves for Dogs and Birds to devour, as well as to relieve the Poor, being held an available Alms for the deceased. The better sort do mourn in white, and but for a little season. And the Women are not to marry by their Law, until four Months and ten days after their Husbands death.

CHAP. III.

CHAP. III.

Of the Mahometan *Religion, Sects and Prieſthood.*

THough ſeveral Articles before treated of, might well enough fall under the General Head of Religion, nay tho' the whole Law of *Mahomet* it ſelf was wholly framed for the promoting of Temporal Intereſts, yet it having for the Sins of Mankind obtained ſo far, and made ſuch Progreſs in the World, as to eſtabliſh its abominable ſuperſtitions in the beſt and greateſt part thereof, It will well enough merit a diſtinct Chapter to ſhow by what means it impoſed, and continues its Tyranny upon the Minds of its followers, into how many and what Sects it is divided, and by what Methods governed and Officiated.

Few are Ignorant that the Law of the *Muſſulmans* was compiled by *Mahomet* with the help of a *Monk* called *Sergius*, and this is called the *Alcoran*; to which ſome Doctours that ſucceeded, added the conſent and teſtimony of wiſe Men, called the *Aſſoſnah*, or the Traditions of the Prophets, and

a third Book, containing Inferences or Deductions from one thing unto an other. Those Doctours were *Ebubecher*, *Osmar*, *Osman* and *Haly*; the *Califfs* of *Babylon* and of *Egypt*, were other Doctours and Expositours of their Law, whose Sentences and Positions were of Divine Authority among them; but their esteem of being Oraculous failing with their temporal Power, that Dignity and Authority of Infallible Determinations, was by the Force of the Sword given to the *Turkish Mufti*. But tho' their Doctours do differ very much in the Explication of the Law, yet a Man shall be accounted a *Mussulman* or true Believer, it he observe these five Articles or Fundamentals of the Law, to which every *Turk* is bound.

The first, *is Cleanness in the outward parts of their Body and Garments.*

The second, *to make Prayers five times a day.*

The third, *to observe the Ramazan or monthly Fast.*

The fourth, *to perform faithfully the Zehat, or giving of Alms according to the Proportion prescribed in a certain Book, wrote by the four Doctours of theirs, called* Asar, Embela, *&c.*

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The fifth, *to make their Pilgrimage to Mecca, if they have means and possibility to perform it.*

But the Article of Faith required to be believed is but one, namely, *that there is but one God and* Mahomet *his Profit.*

Other Rites as Circumcision, Observation of *Friday* for a day of Devotion, Abstinence from Swines Flesh, and from Blood, all under the five Principal points, because they are enjoyned as proofs and Trials of Mans Obedience to the more necessary Law.

Now for the more easy obtruding this new Contrivance upon the World, *Mahomet* decked it with such Ornaments of the *Jewish* and Christian Religion, as he fancyed would most take the Eye and procure him Votaries out of the Pale of their Churches, yet leaving out such solemnities, as he judged to be too effeminate, as fine Pictures, Musick in Churches, strange Vestures and Processions, and those that were too chargeable, as the stately Sacrifices and other solemnities of the Heathens, which had already been raised to that height, that he could never expect to match much less to surpass. Miracles he did not much relye on, well knowing that frequent Impostors had rendred them suspected to

the World; but made the Sword the Foundation of his Religion, being mindful that it with more assurance Command Mankind, and therefore when in his first beginning he was asked what Miracles he had to approve his Doctrine, he drawing forth his Scimitar, told, that God having had his Miracles so long slighted by the incredulity of Men, would now Plant his Laws with a strong Hand, and no more leave them to the Discretion of Ignorant and vain Men; and that he had therefore sent him in the Power of the Sword, rather then of Miracles: from hence it is that their Boys now ride to Circumcision bearing an Iron Club in their Hands: Nevertheless, he fayled not to frame his Sect so as might take Humane Nature; not the intellectual part; for all superstition Subsists on weak *Hypotheses*, whose plausible reasons may for a while prevaile in the World, by possessing some shallow, rash peremptory Braines but cannot hold out long, unless it have better Root than that of Argument; he therefore made it comply with the main Parts of our Nature, Hope and fear, thereby filing the Mind with good Courage, which was much to his Military purpose: for he finding the Sword to be the Foundation of Empires, and that

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manage the Sword, the rude and ſenſual
e more vigorous, then Wits ſoftned in a
ild rational way of Civility, did at firſt
ame his Inſtitutions to a rude Inſolent ſen-
iality; after which Education, he fitted
is future Pretences juſt unto ſuch Capaci-
ves: Wherefore ſeeing that Mens Opini-
ns are in a great part complexional and
abitual, it is no wonder to ſee them taken
ith Promiſes, which to us ſeeme Beaſtly
nd ridiculous; they as much contemn
urs; and in a more natural way every thing
receiv'd, not at the rate of its own
orth, but as it agrees with the Receivers
umour; whereby their Hopes and Fears,
ough falſe, prevail as ſtrongly as if true,
nd ſerve the State as effectually, becauſe
Opinion which moves all our Actions, is
overned by the appearance of things, not
y their reality. Now to the intent that
he moſt notable fancies of Men might be
ntertained, there are four ſeveral Orders
n their Religion, all very malicious againſt
he *Chriſtians*; not ſeeming otherwiſe Vici-
us, except their profeſt ſodomy, which
no' ſeverely puniſhed by their Laws, is ne-
ertheleſs not reputed by them a Vice:
ch order upholds its Reputation up, on
me one peculiar Virtue, which alone it
rofeſſes, not pretending to any other: the

Calenderim upon Chaſtity, wearing an Iro
Ring through the Skin of his Yard, in ſom
it is capable of being taken off, with ſom
difficulty; the *Hogiemlar* or Muſick or Love
ſongs: the *Torbacchi* on Revelations an
Enthuſiaſmes, to foretel, and divert Divin
Wrath: the moſt rigid Spirits are the *Der*
viſlar, like *Baals* Prieſts launching them
ſelves with Knives: theſe *Derviſlars* hav
aſſaſſinated many *Baſhawes*, and alſo attem
pted ſome of the Emperours in the mid
of their Armies; ſo dangerous are violen
Spirits when ſeconded by Religion, whic
being the only pretence in its way, glorifie
to Umpire *Soveraign* Authority, is to b
kept within its due Limits, leaſt inſtead o
cooperating with the State, it grow abuſe
beyond that uſe. But indeed through th
Prudent conduct of the *Ottoman* Helm, the
exceſſes have not been very frequent, th
Governement chooſing into and ſo regula
ting the Clergy, as that they make it the
buſineſs more to Trumpet up and dow
ſuch Notions as tend more to the Conſe
vation and Intereſt of the State, than t
ſcatter and infuſe their Enthuſiaſtick fancy
and ſelf conceited and ſelf concerned Tenet
The *Turkiſh* Governement is ſenſible of wh
vaſt concernment is a Grave and Pruden
Clergy to well being, though of late muc
ſlighte

lighted among some sort of *Christians*, not so wise as to observe that the Eye for the most part is caught before the Heart; and that Austerity and Reverence in external Worship (if devested of all advantages else) cannot be denyed to have a huge Operation upon Obedience to the Civil Magistrate. It being unlikely that such as take decency in Divine Worship for Idolatry, should not soon be worn out of Reverence to their Governours, since the most destructive Parity begins always in the Church.

Tho' we have treated before of the Power and Office of the *Mufti's*, and of their Government in Religious matters, when we considered him as a Minister and Implement of State, yet we will add what remains more to be said in this place, and will begin with the Title which the *Grand Seignior* gives unto the *Mufti* when he writes to him, which is.

To the *Esad*,

Who art the wisest of the Wise, instructed in all knowledg, the most excellent of the excellent, abstaining from things unlawful, the Spring of Virtue and true science, heir of the Prophetick and Apostolical Doctrines, resolver of the Problems of Faith, revealer of the Orthodox

Articles, Key of the Treasures of Truth, the light to doubtful Allegoryes strengthned with the Grace of the supream assistor, and Legislator of Mankind, may the most high God perpetuate thy Virtues.

This *Mufti* is created as is before said by the Emperour, to whom he is held ever subordinate; which makes the *Turkish* Theology excellently to correspond with the State, as depending thereon: and seems of reason more Politick, then if this Head Ecclesiastick were of another Country, or otherwise independant upon the Prince, whereby having separate Interests, he might often make God Almighty seem to decree more conform thereto, than either to the occasions of the Prince or common Wealth; for all the Heathenish Gods, are used like Puppets, they seem to speak, yet it is not they, but the Man who in a concealed manner, speaks through them what he pleases. For tho' the supream Head of judicature is the *Mufti's*, there being no appeal beyond him in the greatest case soever, nor the Emperour himself questioning his Decrees, and the reason is because they are secretly guided by his assent and the *Grand Viziors*. Thus the *Mufti* is an Instrument made use of to Spirit the Souldiers by colouring of publick Projects, and resolves by Divine

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Authority, and also to deside contraverſies, when they are too unruly, for any arbitrement not held Divine. Nevertheleſs, as I ſaid, underhand he conſults the *Grand Viziers*, who lets him know the *Grand Seigniors* Mind, and being thus inſpired with that Soul, full of that God, he utters his Orracles; which paſs for the Word of God, as conſidering them grounded upon the *Alcoran*.

This courſe has been ſtrictly obſerved by the *Ottoman* Policy, *well knowing that the Keys of the Church can hang no where ſo quietly as at the Princes Girdle*, and conſidering that by this means the Court provided it ſelf with a favourable Empire, and who ſeemed of a more ſanctifyed and indifferent allay, than a ſecular Miniſter, and both by receiving from, and adding a greater luſtre to the Beames of Religion, would be the more acceptable arbitrator for the compoſing any diſcontents, that might be fomented between the civil Power and the Subject, either through others Ambition, or their own Oppreſſion, not unlikely to reſult from ſo abſolute a Juriſdiction. The *Mufti* ſeldome appears in Publick, ſo that the People have him in that Veneration, as if they conſidered ſomething about him more then Humane. He is cloathed in

Green, which kind none but the Kin
dred of *Mahomet* are ſuffered to wear. N
Malefactour is ſuffered to dye, who ha
the Fortune to ſee or be ſeen by him as h
paſſeth. But notwithſtanding the Prin
Places him upon all weighty Occaſions ne
to the Throne, and beſtows and ſuffe
him to receive all the other Honours in
ginable, yet if he is in the leaſt found inc
nable to run-counter to the Will and de
ſigns of the Court, he is ſtraity removed
It having been a Maxime long obſerved i
this Empire, that neither Friends, Money
Sanctity, Love of People, former deſert
or any preſent need of the Perſons accu
rate Parts, ſhould in any wiſe byaſs th
practiſed Method of this Government, o
removing upon the leaſt umbrage and jea
louſy ſoever given to the *Grand Seignior*
by any Miniſter or other Perſon, the Prince
eſteeming no number of Lives, tho' never
ſo Innocent, equivalent with his ſafety, and
the Nations. But tho' this Holy Man
comes to an unnatural Death. the Honour
of his Place is ſo far from receiving any
Blemiſh by it, that his Body goes to the
Grave without any Aſperſion, and his Suc-
ceſſour Mounts his Chair without any pre-
judice, far from being blaſted with thoſe
errours that have been faſtened upon Popes

and

nd Patriarchs by their Predeceſſours ill onduct. For here the *Mufti* howſoever l he had deſerved of Church or State is egiſtred amongſt their Saints. And herein ppears a main point of the *Turkiſh* Policy, or by theſe means they prevent the truth of his Judgment being brought into Queſtion while he is in being, which no Man will do of a Perſon whoſe Actions he dares not arraign after he is Dead.

But we have conſidered this Divine Man ſufficiently, it is now fit that we look a while into the *Alcoran*, which Book the *Turks* never touch with unwaſhed Hands; and a Capital Crime it is in the reading thereof to miſtake a Letter, or diſplace the accent, they kiſs it, embrace it, and ſwear by it: calling it the Book of Glory and direct-our unto Paradice. It teaches that God is only to be worſhipped, only one and the Creatour of all Righteous, pitiful: In Wiſdom and power Incomprehenſible. How God made Man of all ſorts and Colours of Earth; and being formed for thouſands of Years laid him a Baking in the Sun, untill he was pleaſed to breath Life into him. Then commanded he all his Angels, to reverence him: which the Devil at that time, an Angel of Light, refuſed to do, expoſtulating why he ſhould ſo honour that Creature

Creature whom he knew would becom
ſo polluted with all manner of Vices, tha
God therefore condemned the Devil to Hell
who ever ſince hath continued an Enem
to Man. Idolatry they hold to be the mo
accurſed of Crimes, and therefore they in
terdict all Images and Counterfeits ſoever
reputing the *Chriſtians* Idolaters for that the
have them in their Churches and Houſes
But there was alſo a Politick motive of thi
Prohibition of *Maohmets*, who conſidered
that it was impoſſible if a Nation once at-
tains an Univerſal Prudence, but that the
deceitful knack of ſuch a Carnal Adoration
muſt needs grow loathſome, or lye obvi-
ous to their reproof, that ſhall make it
their full employment to find faults; and
after an opportunity is eaſily gained, to fo-
ment a Change, by diſcovering to the Peo-
ple abſurdities in their Worſhip; which is
better prevented, in one directed as his is,
to the only Inviſible and Omnipotent Crea-
tour, whoſe Nature and Power is ſo far
remote from the weake apprehenſions of
Men, as the ſharpeſt Reaſon is not able to
batter a Faith ſolely built upon it. They
are commanded ſeaven times a day to reſort
unto Publick Prayers: the firſt aſſembling
is called *Singilnamas*, which is two Hours
before day; the ſecond *Sababnamas*, at day
break;

break; the third *Vyle-namas* at noon; the fourth *Kyndinameus* at three of the Clock: the fifth *Akſhamnamas* after Sun ſet: the ſixth *Chogicnamas*, two Hours within night: and the ſeventh *Giuma-namas* at ten of the Clock in the Night: the two laſt alſo on *Fridayes* obſerved by all, on the other days but by the more Religious: congregated they are by the chanting of Prieſts from the tops of Steeples; at which times lightly tho' they be in the Fields; they will ſpread the upper Garments on the Earth, and fall to their Devotions. *Friday* is their Sabbath, yet they ſpend but a part thereof in Devotion, the reſt in Recreations; but for that time they obſerve it ſo rigorouſly that all Perſons are exemplarily puniſhed that tranſgreſs the orders of it. Before they pray they waſh all the Organs of their ſences; their Legs to their Knees, and their Arms to their Elbows: their Privities after their purging of Nature; and ſometimes all over from top to toe: for which there are Houſes of Office with Conduits belonging to every Principal Moſque. Where Water is wanting they do it with Duſt. At the Door of the Moſque, they put of their Shoes, and entring ſit croſs legg'd upon rows of Mats one behind another, the Poor and the Rich promiſcuouſly, the Prieſt in

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a Pulpit before them, not otherwiſe diſtinguiſhed in Habit, but by the folding of their Turbant. When they pray they turn their Faces toward *Mecca*: firſt ſtanding upright, without any Motions of their Bodies, holding the Palms of their Hands upward; ſometimes they ſtop their Eyes and Ears, and oft pull their Heir on the ſides of their Faces; then thrice they Bow, as in their Salutations; and as often proſterating themſelves on the Earth. Doing this ſundry times they will look back upon no Occaſion, until they come unto the Salutation of *Mahomet*: at which time they reverſe their Faces, firſt over the Right Shoulder, and then over the left, believing that his coming will be behind them, when they are at their Devotion, the Prieſt doth ſometimes read unto them ſome part of the *Alcoran*. This Book is written in *Arabick* Verſe, in forme of a Dialogue, between the Angel *Gabriel* and their Prophet, it is prohibited to be tranſlated, which both preſerves the *Arabick* Tongue, and conceals Religion. All ſet Texts are obnoxious to ſeveral Expoſitions, thence grows Diſtractions ſo hath this Bread four different Sects of *Mahometans*, each interpreting it according to the *Genius* of its Nation, the *Tartars* ſimply, the *Moors* and *Arabs* ſuperſtitiouſly

ouſly; the *Perſian* Ingeniouſly, the *Turks* with moſt liberty, each nation ſcornes to yield to other in opinion, for honour ſake, eſpecially the *Turk* and *Perſian*, who nowriſhing Deſigns of Conqueſt of each other, do after the Old Cuſtome of Princes, diſaffect their People in Religion toward the Enemy that they may be more fierce and obſtinate againſt him.

A great means as I have already ſaid, of *Mahometiſmes* making that Progreſs in the World, is its pleaſing Doctrine, ſuited to the depraved Inclinations of Mankind, it being ſaid in the *Alcoran* that when their Prophet asked the Angel concerning *Venery* and ſome other delicacyes of life, he told him; that God did not give Man ſuch Appetites, to have them fruſtrate but enjoyed, as made for the Guſt of Man, not his torment, wherein his Creatour delights not, upon this it is, and for the drawing in Luxurious Complexions, which perhaps are the greateſt part of Mankind, that the *Alcoran* permits *Poligamy* to make a numerous People, which is the Foundation of all great Empires; and prohibits *Wine*, pretending a Devil in every Grape; thereby hardening the Souldier, preventing diſorder, and facillitating publick Proviſion. The firſt being grateful to Nature is generally re-

received but the other is overpowred by Appetite, ſo that many more Drink than abſtain from Wine. Two other Principal points I ſhall touch upon in the *Mahometan* Religion. One is *Predeſtination*, the other *Purgatory*: the firſt not meant in matter of *Salvation*, but of *Fortune*, and ſucceſs in this Life, they peremptorily permit to *Deſtiny* fixt, and not avoydable by any Act of ours. And yet this opinion of fate which uſually takes Men off from all Induſtrious Care of their own ſafety, does not ſlacken their Diligence in dangers at Sea, and other caſes. They admit no Hell for any but thoſe who believe not *Mahomet*; their own they affright with a Purgatory, which holds but tell Doomes day; it is acted in the Grave, the pain is inflicted by a bad Angel, whoſe force is leſſoned by a good one, according as the partyes Life was led. To ſtrengthen this good Angel, they do many Works of Charity, erecting *Hanes*, Hoſpitals and *Meſketoes*, making Bridges and High ways, and ſtoring them with Fountains and other Conveniencyes for the relief of Travellers.

Having ſpoke ſo much of the Religion it ſelf, it is now convenient to ſay ſomething of the manner of its Exerciſe, which is this in ſhort; every *Moſque* has a high ſlender

Spyre

Spyre Steeple adjoyning: on the outſide whereof and high, is made a round or Tower with a Door opening *South-Eaſt* or *Eaſt*, as the Countrye lyes towards *Meccha*; here the Prieſt or *Muazzin* entring, with his Hands bowed over his Ears walking round, turning on the Right Hand, in a loud voice tells the People, many times over that there is but one God; which having performed, all thoſe that are piouſly given, throng to the *Moſque*, and ſay their Prayers, continually repeating *Allah heeber*, as alſo the profeſſion of their Faith, and then they ſay *Abia Elfela*, *Abia Elfela*, which ſignifies come away to prayers, I give you fair notice. Their geſtures are firſt ſitting croſs legg'd, waſting of the Body, then proſtrate twice on their Face, they kiſs the Earth; afterward they riſe, and ſtand with their Hand bowed over their Ears, but never do they kneel or uncover their Head, accounting thoſe poſtures unſeeming. Having already mentioned how often this ſervice is performed, It is fitting that I inſert, that they believe that the *Jews* and *Chriſtians* not having obeyed the Command they had received from God, of praying to him often, he ordered *Mahomet* to preſcribe to the *Muſſulmans*

mans that they ſhould addreſs to him fifty times a day their Vows and Prayers, but he foreſeeing that his followers could not well acquit themſelves of this Commandment, he prevailed ſo far with God that he contented himſelf with the tenth part of the Homages, that he meant to have had paid him, and that this great number of fifty prayers a day, was reduced to five, now the laſt and firſt Service which is at day break and an Hour after Sunſet makes a fine Show, all the *Moſques* being hung full of burning Lamps; but none are bound to this frequency of prayer, but ſuch Perſons as have leiſure, others making the High-way or their Houſes ſerve the turn, and this was deviſed to keep Religion from falling into the danger of oblivion, which is in no wiſe better maintain'd than by being often called to mind. Their Sabbath is kept on the *Friday*, tho' not obſerved with all the ſtrictneſs that *Sundays* are or ought to be amongſt us. Moreover they have two ſolemn times: *Bairam* and *Ramazan*, they are both Lents, the firſt laſts three days, the other a month: their Faſt is according to the *Jewiſh* manner, not in quantity or quality of Meats, but in time; for all the day long, they may neither eat, drink, nor uſe any ſort of venery; but at the

the appearance of the first Star, thay make reprizals, gorging themselves in all manner of Gluttony and Lust. Besides the *Turks* have one piece of Divinity peculiar to themselves, which is a Custome of their Priests to sell their merit; some more, some less, according to the Sanctimony of the Seller. But before I close up this Article of Religion, I will set down what things a *Turk* is bound to do before prayers, which may be reduced to five. The first, is to believe the Articles of the *Mahometan* Faith. The second, to be Circumcized. The third, to pardon ones Enemyes. The fourth, is to call out at the Turret of the Church Steeples, or to go to the Mosque when one is called thither. And the fifth, is to wash ones self, which is the immediate Preparation to prayer. Now all the Articles of the *Mahometan* Faith may be reduced to two, namely that there is one God, and that *Mahomet* is his Prophet or messenger, and that that only God is the Creatour of Heaven and of Earth, and absolute Master of all things. For which reason they do not suffer in their *Mosques* any Image representing any living thing, either in relief or meer painting. The second Article of the *Mahometan* Faith comprehends an abridgment of all the mad fancyes and extravagancies

cyes of the *Alcoran* and of all its Commentatours, believing that *Mahomet* is the Meſſenger of God, and that there cannot be a more certain truth, than all that this Impoſtour has left them either in Writing or Tradition. This Article being the Fountain of all the reſt, it is not neceſſary that I hear inſert all their ſilly fancies of the Creation of the World, of its Preſervation, and of the courſe God takes to ſanctify and ſave it; nor ſhall I ſpeak of all their whimſycal Opinions and ſo little conformable to right reaſon with which they fill their Minds and ſtuff their Books. Enough already has been ſaid of their Paradice which they make all Spiritual by the beatifick Viſion of God, and all brutal by a glut of all ſenſual pleaſures, and their affording Roome there to ſeveral Brute Animals. Nor ſhall I ſo much as touch upon the Perſons whom they admit into the Liſt of their Prophets, the number being too great, and who may all be reduced to theſe three, *Moſes*, *Jeſus Chriſt*. Whoſe Divine Filiation and Death upon the Croſs they deny, and *Mahomet*, whom they believe to be the greateſt of all. But will fall to give ſome account of their Circumciſion, and their manner of performing it. Being often hindred by a *Phimoſis* from ſatisfying his

Bru-

Brutalities, had his fore skin cut, and ordered that all his followers ſhould cauſe themſelves to be circumciſed, that ſo the Bodyes of his *Muſſulmans* might again be known that were killed in the Battells, they ſhould fight for the eſtabliſhment of his Law, that ſo they might be interred and Honoured as Martyres, whether it was for the more drawing in the *Jews* to follow his errours by the reſemblance of that Ceremony, which only differs from theirs in that having cut the fore skin, they do not tear like them, with the Naile a little of the Fleſh, which is above what the *Anotamiſts* call the Curb, whether in ſhort, that this impure *Legis lator* affecting an exteriour neatneſs, for the better hiding from the People the filth of his Mind, he commanded thoſe who had already embraced his errours, to have their foreskin cut, becauſe that it might otherwiſe detain ſome ordures, by which means a *Mahometan* preſenting himſelf to prayer, without being entirely purifyed, would not be heard of God. Who would conſider him as a *Mordar*, that is to ſay, unbelieving impure and Gullyed.

This Circumſicion which the *Turks* call *Shounet*, is only a mark of their Obedience to the vocal Words of *Mahomet*, who has not written it in his *Alcoran*; but ordered

dered it only afterwards, seeing he had many followers to distinguish them from the *Christians* who have the foreskin; and from the *Jews* who have it otherwise cut then they, tho' that their Circumcision be received among the *Mahometans.*

Those whom they Circumcise must have attained to the Age of seven or eight years, never younger, but often much older. The day being appointed for the Ceremony, a Feast is prepared at the House of the Person to be circumcised. Who is dressed as fine as Hands can make him, and having set him upon a Horse or Camel, they carry him all about the Town if it is small, or only in his own Prince or Parish if it be great. His Scool-Fellows and Friends follow him all on Foot huzzaing and shouting the prayses of their Friend, who is going to be listed, in the number of the *Mussulmans* or true Believers. The Cavalcade being ended, and the People returned home. The *Imam* of the *Mosque* of the Place, makes a short Exhortation upon the Operation that is going to be made, then a *Chirurgion* having placed the Young-man upon the *Sofa* or State, two Servants hold a *Toilet* strerched out before him, and the *Chirurgion* having drawn out the Fore-skin

as

as far as he can, he ſeizes it with a ſmall pair of Pincers at the end of the *Balances*, then with his Razour cuts it neatly, and throwes it round his Finger, which he lifts up crying ſeveral times, *Alla Hecberia, alla, alla.* He then dreſſes the circumciſed Perſon, who gives ſufficiently to underſtand by his Groans, how much pain a Wound puts him to, made in ſo ticling a part, and the by-ſtanders continuing their acclamations congratulate the circumciſed upon his being entred into the number of the Faithful, and then ſit round about the *Sofra* or *Turkiſh* Table, where they are entertained according to the manner of the circumciſed's Parents.

The liberalities which Rich Perſons beſtow at the Circumciſion of their Children do often mount to very great ſums; for beſides the Preſents which they give to a number of Poor little Boys, who are alſo then circumciſed then at their Coſts as well as their own, and the entertainments they give almoſt to all thoſe who come thither, they likewiſe diſtribute great Alms to the poor of their Neighbourhood, that they may obtain from God bleſſings for the new circumciſed, and for all his Family.

The

The Ceremony that is preformed at the Circumcision of Renegadoes, is almost the same except that being commonly miserable Wretches and the scum of the World, two great Basons are carryed after them, for the gathering the Alms, which most of the Spectatours do not refuse them. They also carry as well as the rest an Arrow in the Right-hand, holding the point or Iron downwards for to make the People believe that they will rather suffer themselves to be pierced with a thousand Darts, than renounce the *Mahometan* Faith; but nevertheless many *Turks* of sence do entertain upon this point many distrusts touching the sincerity of the Faith of these new *Mussulmans*.

There are three sorts of *Renegadoes*, the first are those whom fate engages amongst the Tribute Children, whom the *Grand Seignior* leavyes throughout all his Empire; the second, those who out of a determined will change Religion, in hopes perhaps of bettering their Fortune thereby; and the last, who only become so out of fear of punishments, which perhaps they have merited for some fault, or by their ill usage of him whom they have had the misforune to have met with for their Patron. The number of these last is the least. Slaves in

Turky

urky are not so ill treated as People do magin, nay they are happy if they happen to some great City where they have a ood *Aga* and some peculiar Talent, then ey are cherished by their Master, who oes not hinder them from going to Church nd performing their Devotions there when ey please, and often also meet with much ood will from their Mistresses, who out of e Compassion common to their Sex do ve- much alleviate the rigours of their Capti- ity, making them from time to time some resents and Gratifications.

As for the place of this Bloody Ceremo- y of their Circumcision, it is indeterminate, well as the time and the choice of the inister. They do not wait until this Ce- mony to give names to their Children; d tho' they have a Godfather, it is not r the first naming of them, that is done the House as soon as they are born, when ir Father out of a laudable Custom takes m in his Arms, lifts them up towards aven to offer them to God, and then ts some Corns of Salt into their Mouths, d names them saying, may it please God) that his holy Name may be always savoury to thee, as this Salt which I put to thy Mouth, and that he hinder thee m relishing the things of the Earth. As

for those who dye under age before th
Circumcision, they are accounted to be sa
ved by that of their Parents. Their litt
Finger is only broken before they be bu
ryed, for a mark of their uncircumcis
on.

Having mentioned that the pardoning
ones Enemyes is the third Duty before Pra
er, I must add that as the pardoning
ones Enemyes has reguard as well to th
publick tranquility, as it is expretly com
manded by the sacred Orders of our Sav
our; it's no wonder if the *Turkish*, whic
are only a corrupted heap of what is goo
Indifferent, or ill amongst the *Christian*
Jews and Idolaters, have ordained all th
Mussulmans to pardon their particular En
myes; for they are obliged to entertain co
trary sentiments in regard of the Enemy
of their Religion and State. Thus there
hardly any hatred amongst the *Turks*, an
when they have occasion to be angry, th
are bound not to suffer *Friday*, which
their *Sunday* to pass, without being reco
ciled with their Enemy, or at least if th
cannot do it, they ought to begin the pra
er, to which they are obliged that day,
a Protestation they make to God to pard
their Enemyes, otherwise they fancy th
should not be heard.

Turky

Upon this Foundation all the *Mahometans* are ſtrictly forbidden through all *Turky*, to do any one's Neighbour an injury, whether by Tongue in giving opprobrious Language, or with the Hands by ſtriking him, or taking away his Goods, or finally by his ſollicitations, exciting any other to do him a miſchief; on the contrary Puniſhments are inflicted upon thoſe who are caught in any of thoſe faults. The Cudgel (which they fancy to have deſcended from Heaven) becauſe it imprints more reſpect among them, and contains them better in their Duty than the moſt holy can do in our Countryes, is the only Pen wherewith they write and put in Execution the Sentences which they paſs againſt the *Culpable*. It is ſufficient that the *Subbacha* does ſometimes walk about the Streets to put all the Inhabitants of a Town in Mind, that the leaſt Storm that ſhall be heard to grumble among them, is ſufficient to bring down upon the Heads not only of the Authors, but idle ſpectatours too, a Shour of *Baſtonades*, not withſtanding all the reittreated cryes they might make of *Toba-Sultanum*, which thoſe who are beaten make uſe of to ask pardon for their faults.

This fear makes every one upon his Guard. Thoſe who have an Itch to be quarrelling

with one another, dare not vent their ſpleen for fear of being conſtrained to empty their Purſe of ſome thouſands of *Aſpers*, if they ſhould come to be accuſed of the *Devan*; and much leſs of enterchanging blows, for fear they be repaid with others more ſenſible; and thoſe who perceive them begin to quarrel, being obliged under the ſame Penalties to part them with the ſooneſt, do not leave them until they have made them let go their hold. Beſides it commonly happens that they oblige them to embrace at the very Inſtant after their Quarrels, and to renew a Friendſhip which would have been broken to all Eternity, if the blind paſſion of two hot ſpurrs had been ſuffered to take its courſe without daring to ſay any thing to them, as happens but two often in many parts of *Chriſtendome*.

When thoſe who quarrel or fight, will not leave off, let what remonſtrances ſoever be made to them, or any paſſage of the *Alcoran* told them, which does not often happen, they are ſeized on by force, bawling to them *Charcutlla*, which is as much as to ſay by the Law of God, they are led to Juſtice before the *Cadi* or ſome other Judge, who condemns them to undergo the Puniſhments due to their obſtinacy. They lay the Criminal upon his Back, and giving him

him upon the Soul of his Feet at leaſt two or three hundred blows with a Stick, they alſo make him pay two or three thouſand *Aſpers* for his penalty whom his paſſion had engaged.

The rigour of theſe Laws does not only bridle by force the *Turks*, who would injure others, or do them any wrong, it has alſo inſenſibly accuſtomed them not to ſwear nor prophane the Holy name of God by their Blaſphemyes, as ſo many others who have much more Holy Lawes than they do with impunity. For this reaſon it is that the greateſt Oath they have in their Mouths is when they would confirme any thing, is *Vallahebilla*, by the God I adore, and very often all the *Turks* who live far diſtant from *Conſtantinople*, and who have by conſequence more Communication with *Chriſtians*, make uſe of the Oaths of the *Greeks* and others, having none of their own in their Tongue, and they uſe them rather by way of flattery and carreſs then invective. Nevertheleſs they do not always keep this Moderation, eſpecially the Mobile or common People, and that they treat with Perſons of a different Religion from theirs; for inſtead of the ſoft Words of *Janum*, *Kiguſum*, *Cardache*, which ſignify my Heart, my two Eyes, my Brother, and others

which they commonly use, they than use the outraging Terms, of *Giaour*, *Kapee dinsis*, Infidel Dog, without Faith, and other such like execrations, which commonly come only out of Meane People's Mouths. Persons on the contrary who are raised something above whats common, as Merchants, and People of the Law, are for the most part very affable and humane, and if they take but the least liking to a Stranger, they make him as many caresses and obliging receptions as if he was of their Country or of their Religion, and especially if he can discourse with them in the *Turkish* Tongue.

I have already sufficiently treated of their fourth Duty before Prayer, that is concerning their being called out from the Turret of the Church, wherefore I shall proceed to the last Preparation which the *Turks* make for that holly Office, which they name *Purification*, and distinguish these Oblations by five different names; and tho' they be not bound to do them all five before they go to prayers, it will not however be unreasonable that I set them down in this place. The first of all, and which is the most general, since the *Christians* make use of it as well as the *Turks*, is the ordinary Bath, which they call *Amam*; the second is for the corporal ne-

cessity,

eſſity, and they call it *Taharat*, which ignifyes cleanneſs. The third is to purify hemſelves of the impurityes they may have ontracted in them by night or day, they ive it the name of *Gouſly*, that is to ſay urification. The fourth, is to waſh themlves from all the other Ordures, which hey have contracted during the day by the Organs of the five natural Senſes. They ake uſe of a *Perſian* term to name it, that the abdeſt, which ſignifyes Water for the and or Ablution. And the laſt is the waing the Corps of the Dead, which they all *Euluriak makh*, or Mortuary Sotion. Now of all the Nations in the World, there none which affects neatneſs ſo much as oes the *Mahometan*, as well amongſt the *Ottomans* as amongſt the *Perſians*. All theſe eople have made it a fundamental Principle, or rather, all the eſſence of their Religion, which only conſiſts in outward Ceremonies. This it is that renders them obliged to build a number of Places appointed or Baths, wherein they may waſh the Boy entirely. There is a great number of hem in all the Principal Cityes of *Turky*, ay and many of them are not much inferiur to the ancient *Bania's* of the *Roman* Imperours. There needs no more than to e thoſe of the City of *Burſa*, which are

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of a Water naturally hot, received into gre
Marble Ciſterns; they are ſurrounded wit
ſeats of the ſame matter, are covered wit
two very fine *Domes*, which form unde
them two great Rooms where the Air an
Water are of different heats, as well as i
all the others. And before People ente
therein, they undreſs in another great Roo
more cool; ſo as all theſe ſtructures hav
of neceſſity at leaſt three great Rooms: th
firſt a man enters in is of a very temperat
Air, and yet hotter than that of the Stree
and then they ſtrip themſelves of the
Cloaths. The ſecond is of a ſtronger hea
and the third is ſo hot that one cannot re
main therein without ſweating.

All ſorts of Perſons are admitted to theſe
Baths, the *Chriſtians* and the *Jews* as wel
as the *Turks*, becauſe they are built for th
publick uſe, and for the neatneſs and Healt
of all People. I believe that theſe Baths d
prevent all the *Eaſtern* People from being ſ
ſubject to Diſtempers as we are, nay an
that they would have ſtill fewer Diſeaſes
if they went into their *Bannians* leſs often
It is with theſe Remedyes as with Wine
Tobacco, Medicines and all other Medica-
ments, which people ought to take only fo
neceſſity, otherwiſe this becomes more inju
rious to the Health than profittable. So i

is with the *Bannians* in all the *Levant*, there would be nothing better in the World if they went into them at moſt but once a month, but becauſe the *Turks* take them almoſt every day. This moiſtens ſo much their Brain, that moſt of them are afflicted with a continual *Opthalmy* which incommodes them extreamly. Nevertheleſe, becauſe the *Mahometans* are very exact in obſerving the ridiculous orders of a Religion ſo ill founded as is theirs, they love rather, let a man ſay what he will to them, venture their Health by the frequent uſe of Bathing, than not ſatisfy as much as is profitable for them, what the Law does command them. Thus they all go too often to the *Bannio* that their ordinary revenue would not ſuffice that expence, if they paid after the rate we do here in *England*, and would have reaſon to complain of the exceſſive Charges to which their Obedience to their Law does oblige them. But as there is no ſet price for this purpoſe, and as every one gives what he thinks fitting as People do to Barbers, it coſts them no more than three or four *Aſpers*, or each man his two pence. The *Frans* or *Europians* give much more. All the World pays both Maſters, Miſtreſſes and their Slaves, none but little Children tell five or ſix years end are exempted from

paying, nay often their Mothers give some *Aspers* for them when they carry them thither; but when this happens it is not in the Company of their Father, since that the Women are never in the *Bannio* at the same time with the Man; the time is limited for each, the men go in from Breake of Day till noon, till after which time the Women never come, whether that the Men are of the Ancients Opinion, that it is not over Healthful for Men to wash in the same place, and at the same time that the Woman Bath, or that decency not allowing it, they are forbidden expresly under grievious Punishments not so much as to come thither. It being only allowed that Young Boys of seaven or eight years old at most to enter the *Bannio's* with their Mother, or their other Relations who carry them thither, fearing nothing from so tender an Age. Nevertheless this does not hinder, but that there are some so Ingenious as to take notice of all the sorts of Divertisements which they take therein seeing the Women go as much to the *Bannio* for pleasure as for necessity. they do not wait as they formerly did amongst the *Romans*, for the wringing of a Bell before they go to the *Bannnio's*; which are opened about a four a Clock in the Morning, and are not shut untill about eight in the Evening: But during

uring all that time never any noiſe or quar-
ls are heard in the *Bannio*, nor that any
nes Cloaths are Purſe or ſtolen.

The *Mahometans* do affect neatneſs of the
ody to that Degree, that fearing to be ſul-
yed by the vent of any of its Excrements,
hey do not content themſelves with waſhing
n the Publick Bath all their Skin which is
he univerſal *Emunctory*, they are moreover
bliged to clean all the paſſages, whereby
Nature diſcharges its neceſſities, and that as
ften as they have had need to diſcharge
hemſelves of the remains of the laſt Coctio-
n of nouriſhment: thus they have almoſt
ver the *Embrick* or the Ewer in their Hands
or the cleaning all the parts of the Body,
hrough which any Excrement has been
vented, and nothing is more pleaſant than to
ee a *Turk* who has any *Diarrhea* or looſe-
ſs, or any involuntary miction. He needs
hen no other buſineſs for the ſufficiently
mploying his time and exercing his Hands;
hey know not the uſe of a Sponge as to
hat point, and it would be an unpardona-
ble Crime amongſt them to make uſe of
Paper, which being filled with Writing,
might have amongſt the Characters the
Letters which forme the name of God,
which their ignorance cannot perhaps diſco-
ver therein, or elſe might be capable of re-
ceiving

ceiving them therein, having not been mad
uſe of. For this reaſon it is that Paper i
in ſuch great Veneration amongſt the *Mahometans*. they do not employ it in any vil
uſes, and cannot endure it ſhould be tro
upon. When that they find any ſcrap of i
in the Streets, they ſnatch it up, kiſs it an
put it very devoutly into ſome whole of
Wall. This great reſpect for Paper, the
do certainly derive from that they have fo
the *Alcoran*, which they never hold lowe
then their middle, when they carry it, o
keep it in their Houſes, or elſe from tha
which they have all ſo for learned Per
ſons, who are with them in great e
ſteem.

It is not ſufficient that the *Mahometan*
waſh their whole Body in the ordinary Bath
they are moreover bound, (after having
performed the *Abdeſt* whereof I will preſent
ly give ſome account) to rinſe it as I may
ſay in a private Bath, when it happens tha
they have had any extraordinary Evacuati
on in the night time, or that they have
ſlept alone or in company. This Purifica
ion is performed in a great Tub or Ciſtern
of a four ſqare Figure, which is filled with
Water every Morning and not emptyed un
till Evening. This Tub the *Turks* call *Aou
Gouſli*. As they do not make uſe of this Pu
rifications

rification untill they well washed themselves in the *Bannio* and performed the *Abdest*, they are not long adoing it; they do nothing more then plunge themselves three times into the Water, than they go out and make Room for an other, who does the same and accordingly gives place to the next, and so one after another untill all the *Turks* whom the foregoing Night had obliged to this ceremony have purified themselves after this manner.

Tho' the number of those who plunge themselves into the purifying Cistern, be considerably great, because that married Persons, to whom Marriage allows many things forbidden to others, are thereto obliged as well as those who are not. Nevertheless they do not change the Water until It has served them all, and that they have said, plunging themselves in itt, he usual prayer of good *Mussulmans*, which is *la illa illa la Allam dulilla*, *Alla beeber*, or other such like.

Now the fourth and last Preparation for Prayer by the *Turks*, is the *Abdest*; they may do every where, nay and with herbs by Stones or Earth, when they are in any place, where there is no Water: they have got a fancy that God (who demends more the inside than the outside of Men) if they had not

not first of all satisfied, at least as much as they can that Ablution; nay, and that being made in that impure State, they would be rather capable of drawing down the Anger of God upon them, than obtain his Blessings, which they believe their *Abdest* does procure them. For this reason it is they never build *Moschs* without adorning them with some Fountains; and when the Place is not convenient for that purpose. They hire a Man to keep Water in some Reservatories, from which each Person draws by the means of some Cocks as much Water as is necessary for the satisfying this Ablution.

It is to no purpose to say here after what manner the *Turks* perform this *Abdest*, I believe that there be few People but know that the *Turks* wash almost all their Head and Neck, the Arms to the Elbow, the Feet and extremity of the Channel through which the Urine runs and the Port by which a grosser Excrement is vented: But perhaps the Reader will not be sorry to learn that the strict Obligation they have of washing themselves so often, is extreamly painful and troublesome for those who are in the Countryes and far from Water, or who dwell in cold or more Northern Climates, nay, and that it is the Cause that several of

of those *Turks* could wish they were allowed to change their Religion, and embrace an other, that does bind them to so many troublesome washings.

The fifth of the *Turkish* washings is that which is called *Eulu-iorkmaghi* or mortuary cleansing, which is washing the dead Coarse, but as I think we have been padling long enough, I shall Pass on to give an account of the *Turkish* Justice. And indeed nothing can be more proper than to place here the Tribunal, next after the Religion and Church, their Judges being evet Ecclesiastical Persons; whereby both orders joyned give orders to one another, and not only Reputation but maintenance; for these places of Judicature are the only preferment of the Priesthood; wherewith the Priest and Judge being maintained in the same Person, two Gaps are stopt with one Bush without causing any part of the Land to lye dead in the hands of the Clergy, or otherwise impoverishing the People with Tythes. And this that Divine *Legis-lator*, *Moses* seems to have forefeen, and therefore made him unite the sacred Rites, and Civil Sanctions into one Body, making the Law of the Land a piece of Gods Law, and the justice of the Magistrate Religion; which stamps no less Authority upon the Law, than it procures

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Reverence to the Judges and promiſeth to the Government, where it is entertained, length of days and ſafety on the one Hand, with Riches and Honour on the other. Which courſe affords alſo ſuch Expedition as gives one ſide at leaſt, cauſe to applaud Juſtice. Whereas here the bettered Party is left ſo little to Boaſt of, that he returns home as ill ſatisfyed, as he who had Sentence pronounced againſt him.

There are Divers orders of Judges; eſpecially two; the *Cadi*, and over him the *Moulacadi* like a Lord Chief Juſtice; tho' as I have already ſaid the ſupreame Head of Judicature is the *Mufti*: Theſe Judges are all excepting the *Mufti* limited to ſet Precincts, and when convicted of Corruption they are made horrid Examples; the main points wherein *Turkiſh* Juſtice differs from that of other Nations are three; it is more ſevere, ſpeedy, and arbitraty; they hold the Foundation of all Empire to conſiſt in exact Obedience, and that in exemplary ſeverity; which is undeniable in all the World, but more notable in their State, made up of ſeveral People different in Blood, ſeat and Intereſt one from another, nor linct in affection, or any common engagement toward the Publick good, other than what meer terrour puts upon them. A ſoft Hand

were unaffectual upon ſuch a Subject, and would ſoon find it ſelf ſlighted, therefore the *Turkiſh* Juſtice Curbs and Executes without either remorſe or reſpect; which ſucceeds better than ever did the *Romans*, with all their milder Arts of Civility; compare their Conqueſts with thoſe made by the *Turk*; you ſhall find his to continue quieta nd firme, theirs not ſecure for many Ages. Witneſs firſt *Italy*, than *Greece* and *France*, always full of Rebellions, Conſpiracies and new Troubles, which were cauſed by their Lenity, that did not humble the ſubdued as low as Prudence did require; And the *Sultan* has a great Iron Club ſet up in moſt Places of *Turky*, eſpecially *Boſnia*; *Sclavonia*, *Hungary*, *Thrace* and *Macedonia*, to intimate what they are to truſt to; nor does he ſo much rely upon the Peoples Affection, which would tye him to reſpect full and leſs abſolute Domination, and then alſo be in their Power to alter, as upon that ſtrength which is in his own Hand makes him more himſelf, and binds with the tye of fear, whereto Humane Nature is ever enthralled. The ſecond point wherein their Juſtice excells is quick diſpatch; if the buſineſs be preſent matter of Fact, then upon the leaſt complaint the partyes and Teſtimonyes are taken, and ſuddainly brought

brought before the Judge, by certain Janizaryes; and the cauſe is ever leſs than in two Hours diſpatched, Execution inſtantly performed, unleſs it appears a cauſe of ſuch moment as does allow of an appeal to the *Moulacady*, where alſo it is as ſpeedily decided: If the matter be of Title or Right, the Partyes Name, the witueſſes, who ſhall forthwith be conſtrained to come in. For they have no old Deeds, nor other reckonings beyond the memory of Man: In ſuch caſes Poſſeſſion and Modern Right carryes it, without that odious courſe of looking too far backward into the times paſt: this Expedition avoids confuſion and clears the Court; whereby it ſo becomes ſufficient for many Cauſes, and for a great People. Now as for the particular Perſon, tho he ſometimes ſeems diſſadvantaged by the haſt, which may make judgment raſh, yet that haſt not being paſſionate, it happens not often; nor then likely, is his dammage therein worſe, than with us, whereafter the ſuſpence, delay and Charge of ſuit, the overſight of a Lawyer, may with errour of pleading Caſt a good Cauſe; ſo that after a Man hath been miſerably detained to ſuch diſadvantages as his other affairs, as he had better have loſt his Suit at firſt; then doth it finally not ſo much on its own bare Right,

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s upon the Advocate ſufficiency. The laſt notable point of their Judicature is, they have little fixt Law, and therewith flouriſhing make good that the moſt Laws are in the worſt States. Yet they pretend to judge by the *Alcoran*; whereby the Opinion of Divine Authority does Countenance theſe Arbitrary Deqviſions, which without ſome Authentive Law to juſtify them would hardly be endured. But as it is manifeſt that the *Alcoran* is no Book of particular Law Caſes, they pretend its Study does not informe the Judge lititerally, but by way of illumination, which not being given to ſecular Perſons, does neatly put loſers off from referring themſelves to the Text: The Juſtice being Arbitrary, makes it their Opinion the more to the purpoſe of the Publick. For the Judges knowing themſelves, but Inſtruments of State, and that in its favour is their Eſtabliſhment, they will ever judge by the Intereſt thereof, if not out of Honeſty, yet for their own Advancement.

CHAP. V.

CHAP. V.

Of the Principal Offices and Dignities of the Ottoman *Empire.*

NOw having said thus much of the *Turkish* Justice, we will hasten into an account of the Offices, Dignities, and several Governments in the *Ottoman* Empire, and will for that purpose begin with the Prime *Visior* called in *Turkish* Visior Azem, which is as much as chief Councellor; sometimes he has the Title of the *Grand Seignior's* Deputy or Representative, being immediately entrusted with all the Power of the *Sultan*, and indeed he is the Lieutenant General of the Empire and of the Armyes, head of the Council, and disposes absolutely under the orders of the *Grand Seignior* of all the Affairs of State and of War, having in his keeping the Seal of the Empire. He has for Assessors in the *Divan* or Court where Causes are tryed, six other Viz ors who are called Viziors of the Bench, and who are properly Councellours of State, but who have no Deliberative Voice, but are only admitted into the *Divan* for the being consulted upon some point of the Law, wherein they are learned without medling with the Government of State or any affair, at least unless their advice be asked. There be five *Beglerbegs* to whom the *Grand Seignior* gives the Quality of Vizier, and who possess the greatest and Richest Governments of the Empire, namely the *Bashawes* of *Babilon* of *Cyro*, of *Buda*, of *Natolia*, and of *Romania*: The three first, who are the three Principal, had formerly the Priviledge with Exemption, to all the other *Bashaws*, to cause as well the *Grand Vizier's* three Horse tales to be carried before them. But mentioning these Horse-tales, it will not perhaps, be ungrateful to give the Reader an Account of the Origine of that Custom, which the *Bashaw's*, who have the Quality of

of *Viziers*, have of carrying three Standards or Banners, to each of which is fastened a Horse-tale, died what colour they please, except Green, though they be allowed to dye the Wood Green, to which the Standard is fastned: Which was as follows. The *Turkes* having one day delivered Battel to the *Persians*, their Standard was taken in the Hurry, and the *Turkish* General seeing that the loss of the Standard made his Men loose Courage, who began to run away; he cut off a Horses tale with his Sabre, and fastened it to the end of a Half-Pike, which he lifted up; Crying, *Here's the Great Standard, who loves me, let him follow me.* At the very instant, the *Turkes* took Heart again, and being rallyed, returned to the Charge again, and won the Battel. The Officers under the *Bashawes* have their Standards too, but are not allowed to add to them one of those Tales, and it is to be observed, that the *Bashawes*, who are not *Viziers*, can only carry two as the *Beyes*, who are below the *Bashawes*; and the Governors of the lesser Province, carry but one. When the *Grand Signior* goes into the Campaign, they carry seven, because that according to the *Turkes*, that the World is divided into seven parts or seven Climates, whereof the Grand Seignior is Master, taking them in Breadth, and for that reason it is, they give him in their Tongue the Tittle of Master of all Kings. This is founded upon *Mahomet*'s saying, that he who after his Death should be Master of the Lands containing his Sepulcher, should take the Title of Master or Head of al the Kings of the Earth. They add that there be but three Empires, which are those of *Constantinople*, of *Babylon*, and of *Arabia*; and for that reason it is that the Grand Signior wears three Tufts of black *Heron* Feathers in his Turbant. Now none but the *Herons* of *Candy* have this *Aigrette* perfectly black, the *Herons* of all other

other Countreys have it either white or mingled and as there goes a great Quantity to the making o a Tuft, this raises its price to a high Degree, whic perhaps has made the use of 'em to be lost in ou *Europe*. As for all the Princes of *Asia*, they hav always the *Aigrette* very much in Esteem, but it mus not have the least Imperfection; and in case it b the least broken at the point, they make no accoun of it, and it loses all its value. By these three *Ai grettes* of the Grand Seigniors Turbant, People know that the Grand Vizior is in the Army, becaus that then he wears but two of them, and the thin is worthy of being remarked. When the Troops are to March, the Grand Seignior draws up into Battalia, those which are at *Constantinople*, and in the Neighbour-hood, and having the Great Vizio by his side, he presents him to them for their Gene ral. The Souldiers then say not a word, and do not make the usual Salute, until that the Grand Seignior has caused one of the *Aigrettes* to be taken out of his Turbant, to be put upon that of the Grand Vizior: Then all the Army Salute him, and own him for their General, and receive pay from him at the same time.

But to return, the Priviledge of Horse-tales ex tends at present to the *Bashawes* of *Natolia* and *Ro mania*, and they are all five equal in that point But as for the Grand Vizior, who has a Magnificen Court, answerable to the Grandeur of the Maste he serves, and his Family is composed of above tw thousand *Domesticks*. Though he be subject as we as the other *Bashaws*, to undergo the Anger of hi Prince, and constrain'd to give him his Head, whe he demands it; nevertheless the Grand Seignior i important affairs and which demand it, does yiel much to the Sentiments of the Grand Vizior an his Propositions in the Council are, as many Sen tence

tences. This it is renders his Power so absolute, that in all the Empires and Kingdoms in the World, there is not any Chief Minister whose authority can match that of the Grand Vizior. Whosoever comes to Visit him, he does not rise either to receive him, or conduct him, unless it be the *Mufti* who is Head of the Law, for whom the Grand Seignior himself rises also. But this principally is worthy of being observed, that as it only appertains to the Grand Vizior to propose all Affairs of Importance, he must be careful not to start any thing ungrateful to the Grand Seignior: For at the same time without making him any answer, he would be strangled; upon this Maxim of the *Ottoman* Court, that nothing ought to be proposed to the Prince, which he can be displeased at.

But before I proceed on the other Ministers, I will say something of the Origine of the Grandees of the Port. Those who possess Places of trust, whether in the *Serraglio*, or in the Empire (unless it be *Eunuchs*, of whom more hereafter) come all generally from Children taken in War, or sent by way of Present from the *Bashawes*; and Tribute Children, that are taken at the Age of Nine or Ten years out of the Arms of their Mothers in all the Provinces, subdued by the *Ottoman* Prince, they ought all to be of Christian Parents; and without reckoning the Slaves taken from the Enemy, one may see by the Registers alone of the Demesne of *Constantinople*, that of both Sexes above twenty thousand are brought thither every year. The lesser *Tartars* who make continual Incursions into all the Territories that are Enemies of the Empire send 'em in Great Numbers; and the Grand Seignior having the Choice of all these young Children, the handsomest and the most promising are distributed into divers Serraglio's, to be instructed there in the Law of *Mahomet*, and in all sorts of Exercises, that of

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Constantinople is filled with the flower of these last, and they are to be distinguished into two Orders. The first and most honourable is that of the *Ichoglans*, destined for the great Charges of the Empire; the second *Azamoglans*, employed in Offices which only require strength of Body. The *Ichoglans* are those in whom, besides the Perfections of Body, their Governors have discovered a fine Genius, proper for a fine Education, and for the rendring them capable one day to serve their Prince. They are instructed with great Care and a very severe Discipline, they pass through four Chambers called *Oda*, which are as four Classes, wherein they learn by order all that is suitable to Young Men, who are continually to attend upon a great Prince, and who are as his Pages and his Gentlemen. If they commit the least fault they are rigorously punished, and a Man had need to be endued with great Patience to attain to the fourth *Oda*, where they begin to breath. But the hopes of coming to the greatest Honours and most Eminent Offices, makes them suffer the barbarous Treatment of the Eunuchs, who are appointed for their Masters, and who are not sparing to them of their Cudgels. Though it be an Ordinance of the Empire that all these Children be of Christian Parents, of the most Noble and the Handsomest that can be found, the *Capi-Aga*, or great Master of the *Serraglio*, the first of the White Eunuchs, who Commands in Chief the *Ichoglans*, does nevertheless suffer some natural *Turks* to be introduced into their number, recommendable by their good Qualities: But this is rarely done, and that with a particular permission of the Prince, who loves much rather that these Children be all *Renegado Christians*. This is the true Origine of the *Grandees* of the Port; they are all Slaves, having no knowledge of their *Parents*, they apply wholly their Affection to the Service of the *Prince*, who has raised them to a high

Fortune. The

The *Baſhaws* are thus taken out of the Order of the *Ichoglans*, and the Name of *Baſhaw* is only a Title of Honour and Dignity, common to all the Grandees of the Port, who diſtinguiſh themſelves by the difference of their Places. The four Principal are the *Vizier Aſem*, or *Grand Vizier*, the *Chaimacan*, the Baſhaw of the Sea, and the *Aga* of the *Janizaries*. The Authority of theſe four Baſhaws is ſo great, that they ſometimes deprive their Sovereign of his Crown, to give it to whom they pleaſe; as has happened in our Age to two Emperours together, *Muſtapha* and *Oſman*, the laſt of whom died in Priſon by the infamous hand of an Executioner. But if theſe Baſhaws do not underſtand aright how to take their meaſures, they loſe their Heads for the leaſt fault, the *Grand Seignior* ſeizing on all their Eſtate upon their Death, and taking their Children into the *Seraglio*; very far from ſucceeding into the Riches and Offices of their Fathers, tho it ſhould be the Son of a *Grand Vizier*, nay, or of the Emperour's Siſter; they can mount no higher than the Place of a Captain of a Gally; the Policy of the *Turks* not ſuffering that a Fami-

y ſhould render it ſelf Powerful from Father to Son, to deprive it of the means of ever being able to diſturb the State. One may hereby ſee, that the Fortune of the Baſhaws, which is glittering for a time, is a wavering Fortune; on which neither Son nor Father, be he in what Credit he will, can make any foundation.

Having already ſpoken of the *Vizier*, I ſhall now proceed to the *Chaimacan*, who is the Captain and Governour of the City of *Conſtantinople*, Lieutenant of the *Grand Vizier*, but has no Authority but in his abſence; then he performs all the Functions of that important Office, Commands abſolutely, and gives Audience to Ambaſſadours. He is not ſubject as other Baſhaws, to the harſh neceſſity of giving his Head; becauſe that if he does any thing that is diſpleaſing to the *Grand Seignior*, he rejects the fault of it upon the *Grand Vizier*, from whom he receives his Orders.

The Baſhaw of *the Sea* is the Admiral and Captain General of the Naval Armies; the Beyes Governours of the Maritime Provinces, and who are obliged to maintain the Galleys of the *Grand Seignior*

Seignior, depend on his Orders, and muſt put to Sea upon the firſt Command he gives them.

The *Janizary Aga*, whom the *Turks* call *Tongeri Agaſi*, is the Collonel General of the *Janizaries*. This Office is very conſiderable, becauſe that the *Turkiſh* Infantry paſſes at preſent, for the greateſt part, under the name of *Janizaries*, tho the true *Janizaries*, who draw their Inſtitution from *Ottoman* the Firſt, and their great Priviledges from *Ottoman* the Third, make at preſent but one Body of five and twenty thouſand men. They have fine Regulations among them, and are divided into ſeveral Chambers in great Houſes they poſſeſs, whether in *Conſtantinople* or other Places. The Order they keep there is ſo fine and exact in every thing, and ſo ſtrictly obſerved, that they live leſs like Souldiers than Religious and Monaſticks; and tho they be not forbidden Matrimony, yet very ſeldom do they marry. The great Priviledges which they enjoy throughout all the Empire, where they are very much reſpected, makes many People to exempt themſelves from paying Taxes, and to diſcharge themſelves from ſome Publick Duties, to gain by money of the Officers,

who protect them, and make them pass for *Janizaries*: but they do not receive any Pay from the Prince; all their Advantages are limited to those Priviledges, which are sufficiently great. Thus by mingling the true *Janizaries* with the false, their Number does now amount to above a hundred thousand; and to reckon only those who are effectually *Janizaries*, their Body has rendred it self so formidable, that they have unthroned *Ottoman* Monarchs, and made the face of the Empire change in a moment. The Power of their *Aga* is very great, and no Body can approach the Prince after the manner he is allowed to do; for, he can come into the Presence of the *Grand Seignior* with his Arms free, and after a bold Gate and manner, whereas that all the Grandees of the Port without Exception, even the *Grand Vizer*, dare not appear there but with Arms across, and their Hands upon one another on their Breast, for a sign of a profound Submission.

The *Beglerbeyes* follow in Dignity the four principal *Bashaws*, and are as so many Sovereigns in the general Governments of the Empire, whereof the *Grand Seignior* gives them the Command. These *Grand Bashaws* have under them *Sangiacleys*,

beys, who are Governours of *Sangiacs* or particular Provinces, as the Sangiacbey of *Sabnica* or of *Morea*.

Thus having mentioned these Principal Officers, and the *Janizaries*, I will proceed to give an account of the *Spahees*, *Zaims*, and *Chaoux*'s.

The *Spahees*, who make a Body of about fifteen thousand men, are a sort of Cavaliers, who would pass for the Nobility of the Country, and boast very much of their Bravery: they live upon certain *Timarrits* or *Fewds* given them by the *Grand Seignior* for term of life, as a Reward for Services, but with an Obligation to serve on Horse-back well appointed, whersoever they shall be summoned. These *Timarres* cannot be taken from them unless they are wanting in their Duty, which is to be at the Army when the *Grand Vizier* goes thither in Person. They live the most happy of all the *Ottoman* Empire, and like petty Sovereigns in the Places where they command.

The *Zaims* differ little from the *Spahees*, and enjoy, as well as they, the Command and Revenue of certain Fiefs given them by the *Grand Seignior*. There is a great number of them throughout all the Em-

pire, and they esteem themselves as Lords & Barons of the Country. The *Zaims* and the *Spahis* are they who compose the Cavalry of the *Turks*, and they know how many Horses they are to furnish according to the Revenue of their *Timars*.

The *Chaoux*, or *Chiaous* Bashaw, is the Head of all the Chaoux of the Empire, who carry the Commands of the Prince within and without the State, and are sent upon Embassies, tho in the bottom they are only mere Messengers. Prisoners of Quality are commonly committed to their Keeping, and they never suffer them out of sight.

These are the principal Offices and Dignities of the Empire, all possessed by People who are taken out of the Order of the *Ichoglans*. I now come to the Officers of the *Serraglio*, where the *Eunuchs* are possessed of the principal Places of Trust.

There be two Orders of the Eunuchs; there are those who are white, who are meerly cut, and there are those who are black, who are shaved even with the Belly. Both are severe, fantastical, and jealous, and use all those cruelly who are under their Charge. There is a prodigious number of them both in *Constantinople*

tinople and all the Empire, and generally through all the *East*, where there is no private Perſon, in caſe he has but any Eſtate, but keeps an Eunuch or two as a Guard to his Wives. This it is that makes the great Trade of Eunuchs in ſeveral Parts of *Aſia* and *Africa*; and only in the Kingdom of *Golconda*, a ſmall Territory in the *East-Indies*, there has been known to be made in one Year two and twenty thouſand. In thoſe Parts moſt Fathers and Mothers who are poor, and have no kindneſs for their Children, whom they fear they ſhall not be able to provide Suſtenance for, if the leaſt ſcarcity of Victuals ſhould happen, ſell them to Merchants, who afterwards cauſe them to be cut, and ſometimes ſhaved ſheer off. Some of thoſe who have nothing left, when they are to make Water, are conſtrained to make uſe of a Quill or Tap, and to carry it at the bottom of the Belly. As few recover from ſo dangerous an Operation, it renders them much dearer than the others, and they are ſold in *Perſia* and *Turkey* at the rate of ſix hundred Crowns a Man; a hundred, or a hundred and fifty, is the price of common Eunuchs. Now for the furniſhing all *Turkey*, all *Perſia*, all the *Indies*, and all the

Provinces of *Africa*, it is eaſie to judge that they muſt needs come by thouſands from diverſe Places. The Kingdom of *Golconda* in the *Peninſula*, on this ſide the *Ganges*, and thoſe of *Aſſan*, *Boutan*, *Arachan*, and *Pegu* beyond it, furniſh a prodigious number of them. All theſe Eunuchs are white and tawny. The black Eunuchs, who come from *Africa* in a far leſſer number, are, as I have ſaid, much dearer. The moſt deformed are thoſe which coſt the moſt, their extreme Ugline ſs being a Beauty to them in their kind. A flat Noſe, a diſmal Look, a great Mouth, thick Lips, black Teeth and at a diſtance from one another, for commonly the *Moors* have fine Teeth, are Advantages for the Merchants who ſell them. The *Serraglio* of *Conſtantinople* is filled with theſe two ſorts of *Eunuchs*. The black are appointed as a Guard to the Apartment of Women, and ſent to the Court by the Baſhaws of *Grand Cairo*. The white ſomething leſs ſavage, and who have been brought up with ſome Care, are for the Quarter of the *Grand Seignior*.

The four principal Eunuchs, who approach the Perſon of the Prince, are the *Hazodabachaio*, the *Chaſnardeerbaſhaw*, the

the *Kilargibaſhaw*, and the *Sarai Agaſi*, who have over them the *Capi-Aga*, who is the Intendant of all the Chambers in chief of the *Ichoglans*: they commonly ſucceed one another; that is to ſay, the *Sarai-Agaſi* to the *Kilargibaſhaw*, he to *Chaſnadarbaſhaw*, this laſt to *Hazodabachi*, and finally, the *Hazodabachi* to the *Capi-Aga*, who is ever the oldeſt in Service of the white Eunuchs.

The *Capi-Aga* or *Capou Agaſi*, is as the Lord High Steward of the *Serraglio*, is the firſt in Dignity and in Credit of all the white Eunuchs, and is ever near the Perſon of the *Grand Seignior* be he where he will. He it is who introduces Ambaſſadors to the Audience; and all the great Affairs paſſing through his Hands to come to thoſe of the Prince, his Office renders him neceſſary to all the others, and acquires him rich Preſents. All thoſe who make any to the *Grand Seignior* ought to addreſs themſelves alſo to the *Capi-Aga* for the preſenting them to his Highneſs; from whence accrew to him very great Advantages. No Body can enter into the Apartment of the Emperour nor go out from thence without his Order: and when the *Grand Vizier* has a Mind to ſpeak to him, he muſt be introduced by

the *Capi-Aga*. Whether by Day or Night if any hasty Business does happen whereof the Vizier would give Notice to the *Grand Seignior* by Writing, the *Capi Aga* must receive it and return the Answer. He wears a Turbant in the *Serraglio*, and goes every where on Horseback by a Priviledge particularly annexed to his Office. He accompanies the *Grand Seignior*, but stays at the Door, having no more Command in that Place. When he goes out of the *Serraglio* to quit his Office, which happens very seldom, he cannot be a Bashaw. As concerning his Table, it is furnished at the Prince's Charge, and he has above ten *Sultanins* a Day, which is above five Pounds of our Money. *Capigi Aga*'s have been known to have died two Millions rich, which returns into the *Grand Seigniors* Coffers. This chief of the white Eunuchs is followed with four others, who after him have the principal Places in the *Grand Seignior*'s Apartment.

The *Hazoda Bashaw* is as the Lord High Chamberlain, who has under his Charge the forty Pages of the Chamber, who commonly attend the *Grand Seignior*'s Person.

The

The *Serai-Agaſi* has the Superintendence General of all the Chambers of the *Grand Seignior*'s Quarter, in what regards the Neatneſs, and the neceſſary Reparations. He has an eye particularly upon the *Seferli-Odaſi*, which is the Chamber of the Pages, who take care of the *Grand Seignior*'s Linnen, and who accompany him in his Voyages. He it is who appoints their Cloaths, and all things they have occaſion for; and his Office is alſo much the ſame as in *England* the Conſtable of *Windſor*, ſince it is for him generally to provide all that contributes to the neatneſs and good order of that great Palace. His Lieutenant is *Seraihet-Odaſi*, who is alſo an Eunuch, whoſe Office is to have the Tapiſtries changed every ſix Months, which are ſpread upon the floor in the Rooms and Chambers of the *Seraglio*.

The *Haznadar*, or *Chaznadar-baſhaw*, is the Head and Intendant of the Treaſury, and has the Conduct of the Pages of that Chamber. It is not to be underſtood of the Treaſury to be appointed to the neceſſities of State, and to the ordinary Pay of the Souldiers, whereof the *Grand Seignior* and the three *Teſterdars*, or Treaſurers General, have the Keys and

and Intendency: the Treasury I now mean, is the Place where the Jewels of the Crown are kept, and all the other Riches heap'd up from Father unto Son by the *Ottoman* Princes. But it is to be observed, that the *Chaznadar-bashaw* has now but the Name of the President of the Treasury, nay, and that he has place therein, since that under the Reign of *Sultan Amurat*, the Pages having made their Complaints to the *Grand Seignior* of the ill Conduct of that Eunuch; upon their Request he granted that the *Chaznadar Bashaw* should have no more command therein, and that the *Charnaketodesi* should thence forward exercise his Charge, without depriving him of the Title.

The *Kilargibachi* is the Head of the Pages of the *Kilar*, which is the place where all the exquisite Drinks are kept for the Mouth of the Grand Seignior. He is moreover the Chief of all the *Akegis*, who are the Cooks and Comfit-makers, no Body being allowed to enter into those Offices but by his Order; and he has under his Charge all the Plate which is for the Service of the *Grand Seignior*. This Officer's Substitute is the *Kilarketodasi*, upon quitting of his Charge he

he is made a Baſhaw. And here I muſt note, that thoſe who go out of the *Seraglio* to be Baſhaws, muſt have been of the forty Pages of the Chamber, and have paſſed through one of theſe ſix Charges, of the *Chaznaketodaſi*, and of *Kilarketodai*, whereof I have ſpoken, of *Dogangibaſhi*, of *Chokadar*, of the *Seligdar*, and of the *Rikabdar*, whereof I ſhall quickly ſpeak. Unleſs in ſuch caſes, they can only be *Beyes*, or *Zaims*, or *Spahies*, or at moſt, *Capigi Baſhies*, by a ſingular Favour of the *Grand Seignior*. It is the very ſame thing with the *Gugombachi*, who is the ſecond Perſon of the Treaſury, and with the *Anakdar-Agaſi*, who is the third. If thoſe Perſons leave the *Seraglio*, before they are admitted into the Number of the forty Pages of the Chamber, they have but one Pay, whereas the higheſt mounts but to two hundred Aſpers.

The *Dogangibaſhi* is the great Faulconer, and his Place affords him much attendance upon his Prince.

The *Chokadar* is He who carrys the Royal Robe called *Chamberluc*, which we call in *England* the *Port-mantell*.

The *Rikabder* is he who holds the Stirrup when the *Grand Seignior* mounts on horſe-back.

The

The *Seligdar* is the first of the Pages of the Chamber; he carries the Sword of the *Grand Seignior* on days of Ceremony; and one of the handsomest Pages is commonly chosen for that Office.

The *Hammangibashi* is the Head and Intendant of the Baths. When he goes out of the *Serraglio*, as well as the *Kamacherbachi*, who is the first of the Pages of the *Seferli*, their Pay is a hundred *Aspers* a day; and if they are in favour it may mount to a hundred and fifty. It is in general to be noted, that when there is a remove of any one of the forty Pages of the Chamber, to fill their Places they take others out either of the Treasury, or the *Kilar*, or the *Seferli*, which is done in turns: they always take out the most ancient, and those that are next succeeding in their Place.

The *Chimacibachi* is the great Blancher, or the Head of those who whiten the *Grand Seignior's* Linnen.

The *Giritbey* is the Head of those who exercise themselves in shooting with the Bow and lancing Darts; wherein a great Exercise is performed every Friday in a Place of the *Serraglio* appointed for that Divertisement. These being the Charges of the *Serraglio*, possess'd by those who

who have passed the Chambers of the *Ichoglans*, I shall proceed to speak of the *Black Eunuchs*, to whom are committed the keeping of the Womens Apartment; and they choose for that Office the ugliest and most deformed that can be found. they have all cut sheer off since the time of *Solyman* the Second, who one day seeing a Gelding leap a Mare, judged from thence, that the Eunuchs who kept his Women might also amuse their Passions; which he prevented immediately by cutting off all they had; which Rule his Successors have ever since observed. They are many in number, and have amongst them their Chambers and their Regulations as well as the white Eunuchs.

The *Keilar Agasi*, or as others call him, *Kuzlar Agasi*, that is in *English*, the Keeper of the Virgins, is the Head of all the Black Eunuchs, and is equal in Authority and Credit with the *Capi Aga*, who is the Head of the white Eunuchs. He is the Superintendent of the Womens Apartment, keeps the Keys of the Door, and speaks when he pleases with the Emperour. The Office he possesses procures him Presents from all sides; and none are made to the *Sultana*'s by the Bashaws

and

and other Persons who stand in need of their Favour with the Sultan, but that he also receives a share, which renders him one of the richest and most considerable Officers of the Port.

Now I shall proceed to say something more of the *Azamoglans*, who make the second Order of the Youth in the *Serraglio*, and out of whose Number the meaner Officers are taken, a List of whom I am going to set down.

The *Azamoglans* as well as the *Ichoglans*, are, as I have said, Tribute-Children that are levyed upon the *Christians*, or taken in War by Land or by Sea. They choose the handsomest and most robust for the *Grand Serraglio*; and they have neither Pay nor Profits, unless they are advanced to some petty Offices, which they cannot attain to untill after several Years of Service, and then their Wages is but seven Aspers and a half a day. As concerning meer *Azamoglans* that are brought up in other places and are not admitted into the *Serraglio* of *Constantinople*, the highest Pitch of their Fortune is to become *Janizaries*.

When that at the Arrival of these Youths at *Constantinople* the first Distribution is made into the *Serraglio*'s or Royal Pala-

Palaces of the *Grand Seignior*; ſome are alſo left in the City to learn Trades, and others are ſent to Sea to ſerve for Sea-men, and render themſelves expert in Navigation; by which means they attain to ſome Places. But the *Azamoglans* of the Grand *Serraglio* are employed in divers Offices, and are made *Boſtangis*, *Capigis*, *Atagis*, *Halvagis*, and *Baltagis*.

The *Boſtangis* are thoſe who are employed in the Gardens of the Grand Seignior, from out amongſt whom thoſe are taken who are to row in the *Grand Seignior*'s Brigantines, when he has a Mind to divert himſelf in fiſhing, or in taking the Air upon the Canal: thoſe who are taken into the *Brigantines*, and row on the right, may attain to the Charge of *Boſtangi Baſhi*, which is one of the moſt conſiderable of the *Serraglio*: but thoſe who row on the left can only be admitted into the petty Employments, which are beſtowed in the Gardens. If it chances that any one of them happens to break his Oar in the *Grand Seignior*'s Preſence, his Highneſs cauſes immediately fifty Crowns to be given him, and cauſes alſo Money to be diſtributed to the others every time he goes aboard his Brigantine. Their greateſt Pay, after having ſerved ſome Years, is

ſeven.

ſeven Aſpers and a half a day, beſides Food and Cloathing, which they are all equally provided with.

The *Baſtangi-Baſhi* has the Superintendance general of all the *Grand Seignior's* Gardens, as well of thoſe of *Conſtantinople* as of the Neighbourhood, and commands above ten thouſand *Baſtangis*, whoſe Buſineſs is to look after them. Tho he be taken out of the low form of the *Azamoglans*, his Power is nevertheleſs very great, and his Office one of the fineſt and moſt conſiderable of the Court: it admits him to the Prince's Perſon, to whom he may ſpeak familiarly when he carries him by Sea, being ſeated at the Helm of the Brigantine, wherein the *Grand Seignior* is on Board, who very often makes uſe of him to carry his Orders to ſome *Baſhaw* whoſe Head he thinks fitting to take off. All the *Grandees* of the Port ſtand in awe of him, and endeavour to gain his Affection by their Preſents, becauſe he can do them good or ill Offices with the Prince, whom he governs in his Walks. When he is at his Elbowes, with the Rudder of the Brigantine in his Hand, he has the Priviledge of ſitting down in his Preſence, and may then diſcourſe him upon the Affairs of

State and the Conduct of the Baſhaws, d according to his Paſſion or his Inte-t, tell roundly how things go, or turn em after what manner he thinks con-nient. In ſhort, if he is much in favour, may have one of the great Govern-ents, and become *Baſhaw* of *Buda*, of *dylon*, or of *Cairo*, nay and *Grand Vi-r*, which is the principal Office in the mpire.

The *Capigis* are the Porters or the epers of the Doors of the *Serraglio*, at is to ſay, of the firſt and ſecond ourt; for that of the third which gives ntrance to the inward *Serraglio*, is kept Eunuchs. The chief of the *Capigis* called *Capigibaſhi*, who has under him her Officers, who have the ſame name, nd of whom the *Grand Seignior* makes ſo uſe to carry his Orders. The *Capi-gu* is over all.

The *Atagis* are the Cooks of the *Ser-aglio*, over whom, as well as over the *dalvargis*, the *Kilargibaſhi* has full power: ach Kitchin has its *Atigachi*, that is to ay, it's Maſter, whom we call Steward; nd the *Mouatbakemin* is the Intendant ho furniſhes the Kitchins with all that is eceſſary for them, taking care alſo of he Table of Ambaſſadors, according as

he

he is directed by the *Grand Seignior*.

The *Halvagis* are the Comfitmakers.

The *Baltagis* are ſtrong Fellows, employed to carry Burdens, like our Porters and Carmen; *Baltagi* ſignifying properly a labouring Man.

The *Emirahourbaſki* is the Maſter of the Horſe, who marches before the *Grand Seignior* when he ſhews himſelf in Publick, and in all Ceremonies.

The *Ekmeggobaſhi* is the chief of the Pantry, and has the Superintendence of all the Bread that is eaten in the *Seraglio*. Theſe two Offices are not given to any of thoſe who remain within the *Seraglio*, but to perſons who reſide without, and have the freedom of going in and out at all Hours.

The *Caragi-Bachi* is the Head of those who raiſe the Tributes; and both he and the *Gemmeroubachi* or Principal Commiſſioner of the Revenues, and the *Bazarcanbachi* or chief of the Merchants, are bound to make Advances to the *Grand Seignior* when he ſtands in need of Money, and that there is none in the Publick Treaſury, not being willing the Secret Treaſury ſhould be medled with. They muſt procure it, and it is no difficult matter for them to do, becauſe

the Tributes, Demeſns, and other
poſts that are paying to the Grand
gnior; nothing of them is payed un-
the end of the Year, and thoſe Offi-
s make themſelves be payed in the be-
ning.

All ſorts of People, of what Religion
ver they be, except the *Mahometan*,
bound to pay the Tribute without
y Exception, after they have ſetled
mſelves in the Empire, and have at-
ned to the Age of ſixteen Years: and
s Tribute is five hundred and fifty
Aſpers a Head, which neither riſe
r fall, remaining always upon the
me foot of eighty to a Piaſter, which
mes to about five Crowns of our Mo-
y. All the other *Chriſtians*, who come
o the Empire to trade, or for Buſineſs,
ugh it ſhould be only for a day, they
made to pay the very firſt Town they
me to. *Greeks* who are Forreigners, as
m *Muſcovy* and other places, pay three
ndred and fifty *Aſpers*; the *Armenians*
o come from *Perſia*, *Georgia*, *Mingre-*
, and other Countries, are only taxed
ce hundred. As for the *Chriſtians* who
called *Franks*, they pay nothing;
this has given a great deal of trou-
to the Ambaſſadors of *Europe*. As-

the

the *Turks* make their Year but of twe
Moons, and ours being near twelve a
a half, they are only payed for twe
Moons; but in revenge and to lose
thing, from thirty three to thirty th
Years they make the double be paye
that thirty third Year, and are gr
Husbands of their Masters Revenues.

There be but two Princes in
World who have the Name of *Ch*
the Emperour of great *Tartary*, and
King of the lesser *Tartars*, who is a V
sal of the *Ottoman* Monarchs. It is
the present Condition of this last I int
now to inform the Reader.

When the *Cham* of lesser *Tartary*
ters upon the Government, he come
take an Oath of Fidelity to the *Gr*
Seignior, and the *Turks* hold him o
as a Governour of a Province, or at m
for a Vassal Prince. But those of
Country, the *Muscovites*, *Polanders*, *Ge*
gians, *Mingrelians*, and other People
the Neighbourhood, treat him as a K
when they write to him. The *Gr*
Seignior uses a great deal of Policy in
Demeanour towards the *Cham* for
he should revolt, and render him
more powerful than he is by making
liances with neighbouring Princes; fo

is to be obſerved, that the leſſer *Tartary*, whereof the City of *Caffa* near the *Cimmerian* Streight is the Capital, is not a Country conquered by the Arms of the *Ottomans*. It's ancient Kings put themſelves only under the Protection of the *Grand Seignior*, who granted them it upon Condition, that when the Father died, his Son or his neareſt Relation his Succeſſor, could not enter upon the Government unleſs he came to take the Inveſtiture at the Port, and make Oath of Fidelity to the *Grand Seignior*, obliging himſelf to come to him upon his firſt Orders. The *Grand Seignior* promiſed in Return, that he will never eſtabliſh any other than of his Race to command in leſſer *Tartary*; and as there be two Branches of that Family, he keeps allways one in Exile in the Iſle of *Rhodes*, while that the other governs. But if after fifteen or twenty Years there be any Suſpicion that this entertains any Deſigns of rendring himſelf abſolute, he ſends for the *Cham*, and his Children when he has any, and ſending them to *Rhodes*, takes out from thence he who was in Exile, and ſends him to reign in his turn for ſome Years. Beſides, if the *Ottoman* Race chance to fail, the *Cham* is to ſucceed to the whole Empire. But

But now as for the *Grand Seignior*'s Exchequer. All the Gold and Silver that comes into it arises from the Revenues of the Empire, and from the sale of the Goods which the Bashaws leave after Death. As concerning the Empire which extends so far into the three Parts of our great Continent, and which embraces so many Kingdoms, it is easie to judge that it furnishes immense Sums to the Treasury; but it is not so easie to limit them. His Revenues consist principally in the levy of Tributes and in the Demesns. The three *Tefterdars* or Treasurers-General giving an Account to the *Grand Vizier* of the Receipts of the Provinces.

All the Receipts are for the most part in Silver in Specie; and as for the Gold it arises from four Species, whereof there be two forreign, and two of the Country. The one of the two first is the Commerce of the *English*, *French*, *Hollanders*, *Italians*, *Muscovites*, and *Polanders*, who bring Duccates from those Provinces. The other is the annual Tribute which the *Chan* of lesser *Tartary*, the Princes of *Transylvania*, of *Moldavia*, and *Walachia*, the Republick of *Ragusa*, and a part of *Mingrelia*, and of *Russia*, are to

pay

pay to the *Grand Seignior* in pieces of Gold, which mounts to very considerable Sums. The one of the two Sources of the Countrey comes from the Spoil of the *Bashaws*, whereof coyned Gold makes the better part; the other from the Revenue of *Egypt*, where every year a certain number of *Sequins* are coyned, according to the Quantity of Gold which comes thither from *Ethiopia*; and all those *Sequins* are brought into the Treasury.

The Revenue of *Egypt* does commonly amount every Year to twelve Millions of Livers, which are to be divided into three parts; five Millions enter into the Treasury of the *Grand Seignior*, four is employed in maintaining the Souldiers and Officers of the Kingdom; and the three others are appointed for the rich Present which his Highness sends every Year to *Meccha*, for the Charges which regard the Religious Worship, and to fill the Cisterns of *Arabia*, whither Water must be carried for several Days Journey.

Of the five Millions which enter into the *Serraglio*, the greatest part is Sequins according to the quantity of Gold which

the *Abyssins* have brought, and the rest in the *Lyon* or *Hollands* Rix Dollers.

But here perhaps it will not be unseasonable to speak of the Present which the *Grand Seignior* sends every Year to *Mecha*, especially having said that the third part of the Revenue of *Egypt* was particularly appointed for that purpose.

Three Millions of Livres of the twelve of annual Revenues which the Kingdom of *Egypt* affords the *Grand Seignior*, are employed in part in the rich Carpet and stately Tent he sends to the *Cheq* every Year for the honouring the Tomb of *Mahomet*. Another part goes to the Payment of those who serve in the *Mosques*; as *Imans*, who are their Priests; *Cheucks*, who are their Preachers; *Muczims*, who go cry about the Turrets of the Mosque to call the People to Prayers, and *Kacims* of *Mecca* and *Medina*, who keep and clean the Mosques and light the Lamps. Out of these three Millions must the nourishment be taken of all the Pilgrims, the *Grand Seignior* sending a sufficient Sum for that purpose to the *Cheq*. This *Cheq* who is as the High Priest of the Law, and the Sovereign Pontif of all the *Mahometans*, of what Country or Sect soe-

ver

ver, makes those poor People believe, that there is every year seventy thousand Pilgrims, Men and Women, at *Meccha*; and if the Number was not compleat, the Angels would come in the form of Men to make it up.

This Prince, for whom all the *Mahometans* have a great Veneration, is very rich and very potent, which is easie to judge by the Presents he receives from the *Grand Seignior* and other *Mahometan* Princes. These Presents belong to him all in Property at the end of the Year, when new ones come. He also profits by all those of the Pilgrims, and Sums of Money which those Princes send him, for to be disposed of in Alms according to his Will; and all these Presents together raise him a Revenue that is not to be imagined. For *Mahometism* extends very far in *Europe*, in *Asia*, and *Africa*, and much farther than People commonly do believe.

Caravans come to *Mecca* from several parts of the World; and the day being come that the Devotion is to begin, the High Priest, assisted with all the People of the Law, makes Day and Night the necessary Prayers and Ceremonies. On

the ſeventeenth Day all the Pilgrims aſ-
ſemble before the *Cheq*'s Tent, who ap-
pears at the Entrance, and ſtanding up-
on a Piedeſtal to be ſeen by the fartheſt
off, ſays his Prayer, and gives his Bene-
diction to all the People, ending with
theſe Words, *God grant they may return*
in Peace as they came. From this mo-
ment every one muſt live at his own coſt,
the *Cheq* gives nothing more, and then
his Gains begin to be very great; for all
that is ſold for the maintenance of the
Pilgrims, belongs to him, and beſides
he partakes with the Maſters of the Ca-
ravans, of whom the Pilgrims are bound
to buy their Carriage at three times more
than it's worth, when that which they
had brought with them from their own
Country had failed them in the way.

The Caravan of *Cairo* is the moſt nu-
merous and moſt conſiderable of all the
Caravans which go to *Mecca.* The *Ca-*
ravan Baſhi, who is Captain thereof, has
ſometimes two hundred thouſand Crowns
profit at his Return; and there is great
caballing for his place, which is at the
Baſhaws Diſpoſal, and is ſeldom given
but to him that bids moſt. The Captain
of this Caravan is alſo Maſter of the Wa-
ter

ters that are brought into the Cisterns, it is by his Order that they are distributed; and as this Distribution is equal for the Poor and for the Rich; and if this last will have beyond what he is ordered, he must pay for it dearly, and the Captain who taxes it at what rate he pleases raises a considerable profit.

But let us return to the *Grand Seignior*'s Present. The Tent and Carpet which he sends are two pieces equally precious, both for the Beauty of the Stuff and the Riches that are added to it. The Tapistry is to cover the Tomb of *Mahomet*, and the Tent which is set up against the Mosch is for the *Cheq*, who stirs not from thence during the seventeen days Devotion. That High Priest of the Law of *Mahomet* has found the secret to raise immense Sums by this Tapistry and Tent; every Year, and when the new Present is arriv'd from the *Grand Seignior*, he sends as a singular Favour pieces of the Courtin of the old Tent to several *Mahometan* Princes, from whom, in return, he receives magnificent Presents. This Courtin which reaches all about the out side of the Tent, to hinder those from being seen that are within, is com-

poſed of ſeveral pieces, ſix foot high, and of a great length; and the *Cheq* gives thoſe Princes to underſtand, that by faſtening one of thoſe Pieces to their Tents when they go to War againſt thoſe whom they conſider as Infidels, they will be attended with all the happy Succeſs imaginable, and will not be long before they gain the Victory. It muſt be ſome great Monarch, as the *Great Kam* of *Tartary*, or the Great *Mogol*, to whom he ſends either the whole Courtin Tent, or Tapiſtry, which he does once in ten or twelve Years, ſometimes to the one, ſometimes to the other. After that *Aurengezebe*, King of the *Indies* and whom otherwiſe we call the Great *Mogol*, was ſetled upon the Throne, the *Cheq* ſent him the whole Courtain of the Tent; and great Joy was there at that Court that the King had received from ſo Holy a Place, as they call it, ſo magnificent a Preſent. The *Cheq* preſently after taſted of the Royal Liberality of that great Monarch, one of the richeſt and moſt potent of the Univerſe. And at this rate it is that the chief of the Religion of *Mahomet*, who has a kind of Dominion over all the Members know

knows how to render them useful, and found the means of enriching himself at the Costs of all the *Mahometan* Princes and People.

I do not doubt but that those who have written of the *Mahometan* Religion, have made mention of the Pilgrimage of *Mecca*, which is one of its essential Parts, wherefore I shall not enlarge farther upon that matter. I will only make three Remarks, taken out of an Original of one of the most Learned in the Rubricks of the Law of *Mahomet*. The first is, that by an ancient Tradition the *Turks* believe that *Mecca* is the Place where God commanded *Abraham* to build him an House; that while he was there all Nations came to visit him in Crowds; and that it is also the same Place where *Mahomet* received the *Alcoran* from Heaven. The second regards the Commands made to all the *Mahometans*, to go once in their Life-time a Pilgrimage to *Mecca*; for it is to be observed, that this Obligation does not extend to the poor People, who have nothing whereon absolutely to live, and who would make their Family suffer by their absence, having nothing to leave them for their

Maintenance. The third Remark is touching the preference of the two Cities of *Mecca* and *Medina*. The first is the Place of *Mahomet*'s Birth, which he had a design to have honoured and celebrated by this famous Pilgrimage, to which he obliges all those of his Law. The second is the Place of the Sepulture of which they tell many Fables. *Mahomet* in his *Alcoran* only Orders the going to *Mecca*, where there are no other Relicks of this false Prophet than one of his Slippers: and the Doctors of the Law do also grant, that there is no Obligation to go to *Medina*, and that without seeing that City, the Command of *Mahomet* is fulfilled.

CHA

CHAP. VI.

Of the Original, and History of the Turks.

THO the *Turks* have acquired so vast an Empire, yet their Original is so obscure, that what we know of it is rather Conjecture than any certain Account. However, this is allowed of by all hands, that they were a People of *Scythia*, who, either compelled by Famine, or the Sword of their Neighbours, to abandon their own Countrey, passed through the Streights of the *Caspian* Mountains, and subdued and settled themselves in *Armenia* the Greater; thereupon called *Turcomania*, as it is at this day. Thus continued they to acquire Reputation, and multiply their Accessions, professing Pagainism, and living in wandring Troops, after the manner of the *Scythian Nomades*. The *Saracen* Empire being upon its declension, nay, brought almost to the last Gasp, by the Division of its own Princes; *Mahomet*, the *Sultan* of *Persia* being overpower'd

by the *Caliph* of *Babylon*, demanded Succours of the *Turks*, from whom receiving three thousand Souldiers, under the Conduct of *Tangrolipix*, the Chief of the *Seleuccian* Family, he overthrew the *Caliph* by his means. Nevertheless, he would have constrained the *Turk* to have continued in his Service, which occasioned so great a Breach, as that it came unto a Battel. *Tangrolipix* had the Victory, was by both Armies elected *Sultan*, conquered the *Caliph* of *Babylon*, which he added to his Dominions of *Persia*. About this time did the *Turk* embrace the *Mahometan* Religion, being two hundred and fourteen years after their Sally out of *Scithia*. *Tangrolipix* was succeeded by his Son *Axan*, who consented that *Cutlu Muses*, and his Kinsman, both of his Blood, should enjoy in absolute Sovereignty what they should conquer from the *Grecian* Emperour: and they receiving Aid accordingly from him for that purpose, subdued *Media*, much of *Armenia*, *Cappadocia*, *Pontus*, *Bithinia*, and the greater part of the lesser *Asia*. This *Sultan* moreover bestowed the Cities of *Damascus* and *Aleppo*, with their Territories, upon two other of his

his Kinſmen, *Duccot* and *Melich*, upon condition of paying him Homage, and alſo promiſing them all they could gain from the *Saracens*, and allowing them Forces accordingly, they rendred themſelves Maſters of the greater Part of *Syria*; but in a ſhort while after, were expelled thence, as alſo out of the moſt part of *Aſia* the leſſer, by *Godfrey* of *Bullen*, and by him and his Chriſtians driven to the more Eaſterly Parts of their Dominions. After the Death of *Cutlu Muſes*, his Son *Solyman* made a vigorous oppoſition againſt the Weſtern Chriſtians; after his Death, his Son *Mahomet* had a War, and then a Peace with *Maſut* Sultan of *Iconium*. This *Maſut* having gotten poſſeſſion of the whole *Turkiſh* Kingdom in that part of *Aſia*, at his Death divided it amongſt his three Sons. To *Calizaſthan* he gave the Regal City of *Iconium*, with the under Provinces; to *Jagupaſan*, *Anaſta* and *Ancyra*, with part of *Cappadocia* and the Territories adjacent: but to *Daduus* he gave the ample Cities of *Caſaria* and *Sebaſtia*, and all the large Neighbouring Territories, being before part of the *Greek* Empire. But theſe Brethren fell

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at odds with one another, and the eldeſt diſpoſſeſſed *Dadune* of his Patrimony, and did the like with *Jacupaſan*. After which he invaded the adjoyning Parts of the *Greek* Empire, and in a Battel overthrew *Emmanuel Comnenus*, a valiant, but unfortunate Emperour; who being dead, he conquered *Phrygia*, with divers Frontier Cities and Caſtles. *Sultan* dying in a very old Age, left behind him four Sons, *Maſut*, *Coppatine*, *Reucratine*, and *Chaichoſroes*. To *Maſut* he bequeathed *Amaſa*, *Ancyra*, *Dorileum*, with ſeveral Cities more of *Pontus*; to *Coppatine*, *Meltene*, *Ceſaria*, *Taxaria*; to *Reucratine*, *Aminſum*, *Docea*, with the Sea-bordring Cities; but to *Chaicoſroes*, (beſides the Regal Seat of *Iconium*) *Lycaonia*, *Pamphilia*, and the bordering Countries as far as *Cotyanium*, with the Title of *Sultan*. But theſe falling likewiſe into Diſſention among themſelves, upon *Reucratine* and *Maſut*'s contending in Arms for *Coppatine*'s Poſſeſſions, who dyed not long after his Father. But Fortune favouring *Reucratine*, he invaded the *Sultan*, took from him *Iconium*, drove him out of his Dominions, and became ſole Sovereign. This Branch was not alone ſucceſsful; for,

for, the Race of *Ducat* and *Melech* recovered all *Syria* under the Conduct of the renowned *Saladine*, and joyned *Egypt* to his Empire, leaving nine Sons behind, all murdered, but one, by *Saphradine* their Uncle, that one escaping by the means of his Fathers Favourites, and was also called *Saphradine* and *Sultan* of *Aleppo*. From that treacherous *Saphradine* descended *Meleden*, Sultan of *Egypt*, and *Coradin*, Sultan of *Damascus* and *Jerusalem*. Tho the vast Dominions of *Saladin* were thus again rent in pieces, yet still were they possessed by Branches of the *Selzuccian* Family, untill that the *Mamulucks* strip'd them of *Egypt*, and the *Tartars* drove them out of *Syria*; and the *Turkish* Empire which *Tangralipix* established in *Persia* and those Eastern Countries, was utterly subverted by the *Tartars* after it had continued a hundred and seventy Years. These *Tartars* were a cruel barbarous People, dwelling on the *North* of the Mountain *Caucasus*, who compelled by Famine upon the Instances of one *Zingis* a Prophet of theirs, and who was dignified with the Title of Great *Cham*, like a violent Deluge broke over the Bounds of those Mountains where-

wherein they had for many Ages been confined, and over-run all the Eaſtern Parts of *Aſia* as far as the great Ocean. *Heccata* his Son, built *Quinſay* in *China*, and *Cambala* in *Cathaia*, which laſt he made the Seat of his Empire. By his numerous Armies he ſubdued the *Aracoſians*, *Margians*, *Medes*, *Perſians*, *Parthians*, *Aſſyrians*, *Meſopotamians*, *Armenians*, *Colchians*, and *Iberians*, compelling the *Turks* to abandon thoſe Countries. But theſe laſt under *Aladine* one of the *Selzuccian* Family, joyning with the People of leſſer *Aſia*, took *Cilicia* from the *Greeks* with the Places bordering; firſt ſetling the Seat of their new Kingdom in *Sebaſtia*, and afterwards at *Iconium*. *Aladine* left behind him two Sons, *Azadine* and *Jathatine*; but they falling at Diſcord, the elder conſtrained the younger into Baniſhment. But *Jathatine* returned after *Azadine*'s Death, and was owned for *Sultan*; but ſhortly after ſlain in ſingle Combate by *Theodorus Laſcaes* the Greek Emperour. Another of the ſame Name was his Succeſſor, but defeated by the victorious *Tartars*, and forced out of *Iconium*: the *Turks* were finally compelled to pay them Tribute, and become

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their Subjects. *Jathatine* being dead in Exile, the great *Cham* divided his Kingdom between *Maſut* and *Cei-Cubades*, who were both deſcended of the *Selzuccian* Family, reſerving a Tribute from them to himſelf. Thus was this great and mighty Empire extinguiſh'd in *Egypt* by the *Mammalucks*, and in both great and leſſer *Aſia* by the *Tartars*. But falling into Diviſions, every one got a ſhare, and turned the Monarchy of their new Maſters into an Anarchy. The baſer ſort having got Poſſeſſion of the Streights of the Mountains, did prove troubleſome Neighbours to the Chriſtians by their frequent Incurſions; and having given a total Defeat to the Emperour's Lieutenant in *Paphlagonia*, they over-ran all the Country unto the River *Sangarius*, ſubduing *Pontus* and *Galatia*; and extending their Conqueſts Southward unto the *Lycian* and *Carian* Seas, and to the River *Eurimedon*, which they divided into ſeveral *Toparchyes*. Of the two fore-named Princes, *Maſut* died without Iſſue, but *Ceicubades* was ſucceeded by his Son *Aladin*, titular Lord of the Whole, though a Tributary to the *Tartar*, and the laſt of the *Selzuccian* Family. Upon

on his Death the Sovereignty was usurped, but not long possessed, by *Sahib* the head *Visier*; the *Grandees* sharing among them the Remainder of that dismembred Kingdom as they had done the rest.

Ottoman, among these, possessed *Sigута*, a small Seigniory in *Bithynia*, bestowed by *Aladin* the first upon his Father *Ertogriel*, the Son of *Solyman*, one of the *Oguzian* Family, and once Sultan of *Machan*. Whom, fear of the Traytors making him abandon his Kingdom, He for a long while led a wandring life, with uncertain Fortunes. But *Ertogriel* coming into the lesser *Asia*, desired *Aladine* to bestow upon him some corner of so vast a Kingdom for him and his Families Habitation. *Aladin* remembring his own Sufferings, and the Assistance he had received from *Ertogriel* in a certain Encounter, assigned him some few Lands, and a Command upon the Frontier; where he lived long in great tranquility, and much beloved both by the *Turks* and *Christians*, who were his Neighbours. Dying in the Year 1289, he left three Sons, *Jundas*, *Saragatin*, and this *Ottoman*, who was elected by the *Oguzians* for

for their Governour. His People having suffered some outrages from the Christians, he thereupon surprized several of their Castles, defeated the *Greeks* in sundry Rencounters, took from them the City of *Nice*, and upon the Death of *Aladin*, took upon him the Title of *Sultan*, making *Neapolis* the Seat of his Kingdom, in the year 1300, where is to be placed the first Date of the *Ottoman* Government. During his Reign of seven and twenty years, he annexed *Bithynia*, *Cappadocia*, and most of the Fortresses that confine upon the *Euxine* Sea, unto his Crown. His Successor was his Son *Orchanes*, who took the great City of *Pruse*, and made it his Residence. Having made vast Additions to his Dominions, he departed this Life, in the two and thirtieth Year of his Reign, leaving his Scepter to *Amurath* his Son. He perceiving the *Greeks* to be at Discord among themselves, first passed over the Streights into *Europe*, took *Abydos* and *Callippolis*, with the whole *Chersonesus*; and pushing on his Conquests into *Thracia*, he took *Philippolis* and *Adrianople*; and still continuing his victorious Career, subdued

Servia

Servia and *Bulgaria*, passed into the upper *Mysia*, was at length stabbed by a Common-Souldier, in the one and thirtieth Year of his Reign, and leaving his vast Dominions and Acquisitions to *Bajazet* his Son. This *Bajazet* subdued *Phocis* with the largest part of *Greece*, and twice besieged *Constantinople*, though in vain. Being at length taken by *Tamerlane*, and carry'd about in an iron Cage. He beat out his own Brains in the Year 1399, being succeeded by his Son *Callepine*, to whom some attribute six Years of Government, which others will not allow, but give the Succession to his youngest Son *Mahomet*; the Reason of this Diversity proceeding from the Suppression of the *Turkish* Kingdom by the *Tartars*. *Bajazet* having many Sons, they and other *Mahometans* dismembred again this vast Empire, and possess'd themselves of several Provinces; but were all at length obtained and re-united again by *Mahomet*, who added to them by Conquest, *Dacia*, *Walachia*, the greatest part of *Sclavonia*, *Macedonia*, as far as unto the *Ionian* Sea. He removed the Seat of his Empire from *Prusa* unto *Adrianople*, where he departed

ed this Life, after he had reigned seventeen Years, reckoning from the Death of his Father. He was succeeded by his Son *Amarath* the Second: this Prince conquered *Epyrus*, *Oetolia*, *Attica*, *Baeotia*, *Achaia*, and *Thessalonica*. After he had ruled seven and twenty Years his Son *Mahomet* the Second ruled in his stead, and by his brave Performances acquired the Name of Great, utterly subverting the *Greek* Empire, taking *Constantinople* the Imperial City, the Emperour *Constantine* being trod to Death by the Crowd of People in *Adrianople* Gate; and thus gained he the Title of Emperour. He also conquered the Empire of *Trabezond* which *Alexius Comnenus* had erected there, at such time as the *Greeks* did lose their *European* Empire to the *Latins*. He also subdued *Athens*, *Corinth*, all *Peloponnesus*, *Bosna*, *Lemnos*, *Eubœa*, *Mitylen*, &c. and died in the one and thirtieth year of his Reign, it being much suspected he was poysoned. *Bajazet* the Second, his Son, having put a Period to his Wars with his Brother, subdued all *Cilicia*, part of *Armenia*, with the rest of *Cappadocia*, which before appertained to

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the *Carmanian* Kingdom. But his Invasion of *Syria* was not attended with that Success. After which, he sent his Forces against the *Venetians*, took from them *Naupactus*, *Methona*, *Dyrrachium*, and almost desolated *Dalmatia*. But *Selym*, his Son and Successor, at length procured a *Jew* to poyson him in the six and thirtieth year of his Reign. This *Selym* subdued all *Syria*, *Egypt*, and *Arabia*; and after he had reigned eight years, died of a most loathsome Disease, just as he was entertaining Designs of invading the *Christians*. His Son *Solyman* reigned in his stead, and took *Rhodes*, over-run *Hungary* several times, took *Buda*, *Strigonium*, *Alba Regalis*, drove the *Persians* out of *Tauris*, annexed *Babylon* with the Provinces of *Media*, *Mesopotamia*, and *Assyria*, to his Empire, extended his Conquests into *Arabia*, and brought the *Portugals* in the *Indies* within the Reach of his Ambition. He died in the six and fortieth Year of his Reign, leaving his Scepter to *Selym* the Second, the only Son he had then left unmurthered. This *Selym* won *Cyprus* from the *Venetians* by his Lieutenants, enlarged his Bounds with

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Walachia, *Moldavia*, and the Kingdom of *Tunis*, reigned eight years, and was ſucceeded by *Amurath* the Third, who during his Reign of nineteen Years, performed nothing of any great Conſideration. Neither was *Mahomet* the Third, his Son, a Souldier; his Reign of eight years being inglorious, and chiefly ſpent in ſuppreſſing domeſtick Broils and inteſtine Rebellions. Upon *Mahomet* the Third's Death his Son *Achmet*, then but fifteen years old, was ſaluted Emperour. This Princes Reign was as unſucceſsful as that of his immediate Predeceſſor, the *Perſian* King in the Beginning of it recovering almoſt all from him that the *Turks* had taken from his Anceſtors: for the *Sophi*, in Conjunction with *Caracan* the Head of a Rebellion then in *Turkey*, defeated *Cicala Baſſa* in a ſet Battel, with the loſs of almoſt all his *Turks*, taking the *Baſhaw*'s Son Priſoner, and inviting, by ſecret Meſſengers, the bordering Nations to revolt from the Turkiſh ſubjection, and again defeated the ſame *Baſſa*, who returned with a vaſt Army into thoſe Parts, in two ſet Battels, wherein ſeventy thouſand *Turks* were

were ſlain. Theſe Succeſſes of the *Perſians* created a mighty terrour over all *Turkey*, even in *Conſtantinople* it ſelf, it being bruited, that he was marching apace in the Head of an hundred thouſand men, and that *Bagagi*, a male-contented Baſſa, was joyned with him; Hereupon *Cicala* Baſhaw was again diſpatched with Forces againſt the *Sophi* and the *Aſian* Rebels, but was again defeated by the *Perſian* Monarch, and the City of *Babylon*, now called *Bagdat* taken. Nor the leſs ſucceſsful were the *Ottoman* Troops in *Hungary*, the *Imperialists* routing them in ſeveral Occaſions, which, with the ſeveral Defeats the Rebel *Hungarians* received in diverſe Occaſions, brought the *Turks* to more humble thoughts, and made way for a Peace between the two Empires.

Some time after, a Peace was alſo concluded by the *Grand Seignior*, with the *Perſian* Ambaſſador, then reſident at the Port, but the *Sophi* thinking it to be upon diſhonourable terms, was ſo far from ratifying it, that he cauſed his Miniſter's Head to be cut off, at his firſt ſetting foot in *Perſia*.

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In the mean while, the Turkish Navigation was extreamly annoyed by Christian Corsairs, who took their Ships, plundered their Islands, and Sea-Coasts, and carried many of the *Grand Seignior's* Subjects away captive.

In this Sultan's time was a great Plague at *Constantinople*, destroying many thousands of People every day, and almost desolating the whole City. And thus after an uneasie and unsuccessful Reign, *Achmet* died, having lived thirteen years, and swayed the Scepter fifteen, and was succeeded by his Brother *Mustapha*, by reason of *Osman*, his Son's Minority. But this *Mustapha* proving cruel, not only to his own Subjects, but to Foreigners; imprisoning, upon some slight pretexts, the *French* Ambassadour, and torturing his Servants; clapping also young *Osman*, the right Heir, and his Brethren into Chains; which gave such Provocation, that the *Grand Vizier* at his return from the War of *Persia*, freed *Osman* out of Prison, and put *Mustapha* in his place; where we will let him remain until we have set down some Occurrences of the Reign of *Osman*, who was not full thirteen years

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of Age when he was advanced to the Throne.

The first thing he did was to promise redress for the Affront that the *French* Crown had received in the Person of it's Ambassadour. His Reign was also ushered in by a great Victory he gain'd by one of the *Bashaws* over the *Persians*, which was occasioned by an Invasion of *Persia* it self, by which means several of its Provinces were desolated by Fire and Sword, which forced the *Sophi* to a dishonourable and disadvantageous Peace; the *Persians* sending two hundred Camels laden with silk as a Tribute to the Grand Seignir for many years after.

Osman abetted and promised assistance to *Bethlem Gabor*, Prince of *Transilvania*, in the Designs he entertained against the Emperour; and also with a great Fleet of Galies infested the Coast of *Sicily*, Landed in the Kingdom of *Naples*, carrying 1500 Christians away into Captivity. And picking a Quarrel with the King of *Poland*, marched in the head of 300000 men, and therewith inclosed the *Polish* Camp, wherein were 50000 brave resolute Fighting men, whom not being able to draw out of their Trenches, insomuch that the *Turks* having lost many of their men, what in the frequent Skirmishes, Diseased or Drowned in the Torrents of Rain which fall in the coming on of the Winter-season, a Peace was at length concluded by the Mediation of the Prince of *Walachia*; after which he began to think of executing the Design which the Insolence of the *Janizaries* had put into his head, which was to remove the Seat of his Empire either to *Grand Cairo* or *Babylon*, though under the Mask of going a Pilgrimage to *Meca*; Transporting for that purpose all his Carriages over into *Asia*, with all his Treasure, not sparing the Plate and Ornament of his Palace; but the Emperour being betrayed by one of his Confidents who had acquaint-

ed them with his intentions, they mutinied and ran in a Seditious manner to the Palace demanding the Heads of the Chief Ministers, which the *Grand Seignior* declining unless by a Legal way, they violently laid hands upon them, barbarously assassinating them in his Presence, and proceeded to call for *Mustapha* his Uncle, Proclaiming him their Prince and Emperour; and notwithstanding all the Condescension, nay Submission made them by *Osman*, they dethroned him, and advanced *Mustapha* in his stead; who caused his Nephew to be Strangled after he had reigned three years and some days, and lived sixteen.

The first thing *Mustapha* would have done after his readvancement, was to have cut off *Osman's* Brethren, had he not been hindred from so doing by the *Janizaries* who caused the Councellors of such Wicked Designs to be Executed and removed from their Places, as was accordingly performed. In the mean while this *Mustapha* being little better than an Ideot, and leaving the whole management of his affairs to others, the Soldiers lived at Discretion, nobody daring to oppose their out-rages and exorbitancies: These Disorders occasioned three Rebellions, one at *Babylon*, another at *Arzirum* upon the borders of *Per-*

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sia, and a third in *Mesopotamia*, which menaced no less than the absolute downfall of the *Ottoman* Empire: And indeed the Bashaw of *Arzirum* marched with an Army of One Hundred Thousand Horse and Foot, demanding Justice of the Murderers of Sultan *Osman*, and though some efforts were used to oppose his Progress; yet the People being discontented with the present Government; so that they, the Soldiery and Ministers, concurred as it were in an universal consent to Depose him a second time, and exalt Sultan *Morat*, *Osman's* Brother into his place: Whereupon having put *Mustapha* again into Prison, they haled *Amurath* out of his Confinement, carried him to the *Divan*, cloathed him in White, and so installed him Emperour with all the usual Solemnities; After which this new Prince performed his *Corban* or Sacrifice of Mutton to the Poor, and thus entred upon the Government in the most dangerous of all junctures; the insolence of the *Janizaries* being at the highest Pitch; the Troubles in *Asia* at that height as threatned the loss of those Dominions, and no less wavering were the *African* Provinces. Besides the *Tartars* grew refractory refusing him for their King whom the *Grand Seignior* had appointed; insomuch

much that the *Turk* was forced to comply with the Juncture, and allow of and confirm their own Choice. Moreover the *Coſſacks* infeſted extreamly the *Turkiſh* Coaſts and Navigation, entring the *Boſphorus* with a Hundred and Fifty Sail of *Saicks*, and Landing, Plunder'd and Burnt ſeveral Villages and Houſes of Pleaſure; after which, braving *Conſtantinople* it ſelf, they raiſed ſuch a Conſternation in the People, as is hard to be imagined could be brought about by ſo inconſiderable a Foe in the Capital Seat of the *Ottoman* Monarchy, and the moſt Formidable City of the Univerſe.

In the mean while *Bethlem Gabor* having obtained aſſiſtance from the Port againſt the *German* Emperour, he made ſuch Progreſſes in lower *Auſtria*, routing the Imperial Forces in ſeveral Encounters, and taking in ſeveral Towns, that the Emperour thought it time to begin to liſten to Propoſitions of Peace; which accordingly was concluded by the Mediation of the Palatine of *Hungary*; and indeed the *Turks* were willing enough to liſten to an accommodation, that they might the better attend their affairs in *Aſia*; where the Rebellion of *Abaſſa* Baſhaw of *Erzerum* growing daily more and more conſiderable; for being joined

joined with *Bechir*, Bashaw of *Babylon*, He was in a posture to Cope with the *Grand Seigniors* Forces, and his Troops encreased to that degree, that he adventured to Quarter within five days Journey of *Constantinople*; and at the same time Tidings coming that the King of *Persia* was entred into the *Turkish* Dominions with a powerful Army; all these things concurring together, put the *Ottoman* Court into a general Consternation; all the Troops which the *Grand Seignior* sent against them, being still routed and defeated: The *Grand Vizier* being hereupon dispatched with numerous Forces, to the Town of *Babylon*, in hopes that the Mutinies of the Garrison would afford him an easy Conquest over that place; but found such Opposition, That he was forced to raise the Siege with great dishonour.

There having been again too, some breach between the Emperour, the *Grand Seignior*, and *Bethlem Gabor*; all Parties being desirous to come to an accommodation, it was accordingly struck up; this induced the *Persian* to make offers of a Peace, with a reserve nevertheless, of the Town and Province of *Babylon*; but these Conditions would in no wise be accepted by the Port, from whence another Army of an

hundred and fifty thousand men was dispeeded, which entred *Persia*, took *Tauris*, viewed *Bagdat*, but finding it well provided and defended with a numerous Garrison, they thought not fit to begin a Siege; but having their Army again reinforced, they took some inconsiderable Towns, and destroyed some Troops of those who were the *Sophies* Allies. These Successes of the *Turks* being so little answerable to the Charges of the Expedition, being likewise forced to raise the Siege of *Erzerum*; new Troubles arising in *Tartary*, with a Mutiny of the *Janizaries*; the *Turkish* Councils began to be inclinable to an accommodation with *Abassa*; whereupon a Treaty was set on foot, and a Reconciliation made upon these Conditions, That *Abassa* should still continue *Bassa* of *Erzerum*, his Son, Bashaw of *Bosra*; his *Kakya*, or Lieutenant Bashaw of *Marasch*, with a general Act of Pardon or Indemnity to be given to *Abassa* and his whole Army.

During these Occurrences, the *Tartar* having made an Invasion into *Poland*, under their new King; and being met by the *Polanders* and *Cossacks*, a Battel was fought wherein the *Tartars* were wholly routed, Thirty Thousand of them being slain upon th

the place. About this time *Bethlem Gabor*, Prince of *Transilvania* being dead, *Ragotski* was Choſen Prince in his ſtead after ſome Oppoſition; This *George Ragotski* was a perſon rich in Money, and of great Intereſt by reaſon of the Juriſdictions and Caſtles which he poſſeſſed in *Hungary*, belonging to his Patrimony; and being conducted with great acclamations, and a general concourſe of People to *Alba Julia*, he there took the uſual Oath with much Solemnity and Magnificence.

During theſe Occurrences, various were the Succeſſes of the *Turks* and *Perſians*, ſometimes the one having the advantage, ſometimes the other; now was *Bagdat* Beſieged by the *Grand Seignior*, and ſhortly after raiſed again; ſome bickerings too there were between the *Turks* and *Tartars*, but preſently healed up for a time; as alſo between the *Turks* and *Poles*, which ended in accommodations ſuitable to the exigency of the Juncture. Moreover, the Cabals at the *Ottoman* Court, occaſioned no ſmall deſtraction in their Councils; the four principal Viziers being Brothers in Law, and having Married the *Grand Seignior's* Siſters, they monopolized the whole Miniſtry to themſelves; though at length falling into ſome variance and miſ-

understanding, it proved very detrimental to the *Turky* affairs. Moreover, at the same time the *Spahees* and *Janizaries* joined in a Mutiny, which proceeded to that height, as to commit the greatest of Outrages in the very presence of the *Grand Seignior*, inhumanely Murdering several of his Favourites. But the *Grand Seignior* considering the emergency of his affairs was constrained to dissemble this affront to Majesty, until he had an occasion Clandestinely to take off the heads of the principal Mutineers: These Turbulent humours in the Capital City, fomented the like in other parts of the Empire; so that there broke out a Rebellion in *Anatolia*, arose Troubles in *Moldavia*, and Mutinies at *Buda*. About this time the *French* Ambassadors Interpreter, declaring too plainly the Sentiments of his Master to the *Grand Seignior*, this last caused him to be empaled.

Now was a Peace suddenly struck up between the *Grand Seignior* and the *Sophi*, but it only lookt like those, who having run themselves out of Breath, stand still a while, That they may pursue their Chace with the more vigor; for the same year it was again broken, and the War prosecuted with more eagerness than before: The Truce between the Emperour and the *Grand Seig-*

nior

nor was continued for a longer time; notwithstanding that the Progresses of *Gustavus Adolphus* at that time in *Germany*, did invite the *Turks* to a Rupture. Warlike preparations were then made against *Emir Facardin*, a Prince inhabiting a large part of *Arabia*; and the like designed against the Crown of *Poland*: But passing over all these, I will proceed to give a Relation of a Fight of two *English* Ships, called the *Hector*, and *William* and *Ralph* against the whole *Turkish* Fleet; these two *English* Ships being Lading of Corn in the Gulph of *Mola*, were met with by the Captain *Bashaw*, in his passage with the whole *Turkish* Fleet towards *Cairo* and those Ports; now Corn being a Prohibited Commodity, and not to be Transported, under penalty of forfeiting Ships, Goods, and liberty of the men; the *Bashaw* was invited at the prospect of such a Booty, to Command his Gallies to seize the Vessels, which as they were but two, it was not questioned but that they would yield and surrender upon the first summons; but these true *English* Courages not being used to yield themselves so tamely, were resolved the *Turks* should pay as dear as they could make them for the loss of their Liberty, Lives and Goods; wherefore having by cutting

their Cables, put themſelves under Sai
and got into the main Sea; they fough
with the whole Fleet above three hours, be
ing ſometimes Boarded by one Galley, ſom
times by two at once; yet as they plie
their Quarter-Deck Guns with ſmall-ſho
and made a gallant Defence with the
Half Pikes, they often cleared their Deck
and put off the Enemy with great ſlaugh
ter; the Captain *Baſhaw* being aſhame
that his whole Fleet ſhould meet with ſuc
Oppoſition from ſuch Veſſels, reſolved t
enter his men at the Gun-room Port of o
of the Ships; and running the Prow of th
Galley into the Stern Port, the valiant Cre
of the Gun-Room, clapt an Iron Spike i
to the Trunch-hole of the Prow, whereb
the Galley being wedged faſt to the Timbe
of the Ships, they brought their Stern-ſh
laden with Croſs-Barrs, pieces of Iron, a
Partridg-ſhot to bear upon them, which r
king them fore and aft, killed the Capta
Baſhaw himſelf, with near three hundre
out of the Admiral Galley: At length h
ving ſpent all their Shot, they Charged the
Guns with Pieces of Eight, and being ove
powered by numbers of their Enemies, a
not able farther to reſiſt, they ſet Fire
their Ships, which blowing up, deſtroye
two or three of the Gallies which lay
the

their sides, together with those men which were then Fighting aboard at hand-blows on the Deck with the Defendants; so that none of the *English* were taken, unless three or four that were Fished out of the Water; and thus was an end put to the Fight, the *Turks* gaining the Victory with the loss of Twelve Hundred Slaves Killed or Wounded, besides *Turks*, and were forced into Port, where they remained a full Month to repair their Gallies, this Fight affected all the *Turks* with amazement, at the Bravery or Obstinacy as they call it of the *English*; and is a matter remembred and talked of to this day, especially by the Son of the Captain *Bashaw* who was slain, called *Omem*, *Bashaw* of *Ogli*, being *Bashaw* at *Rhodes* at present, and Commands three or four Gallies; for which reason he is so inveterate an Enemy to the *English*, that to satisfy his Revenge, he buyes what *English* Slaves he can get into his Gallies, and sells none out under a double price or ransom.

In the mean while the Son of *Facardin* being overthrown, taken and strangled, the Father himself was at length forced to surrender upon Condition, and became for a while the *Grand Seignors* Favourite; but this creating him a great deal of Envy at

Court, by the ſuggeſtion of his Enemies, h
had at length a formal Sentence of Deat
paſſed upon him by the *Grand Seignior* him
ſelf, and was accordingly ſtrangled by tw
Mutes.

As *Morat* grew up in years, ſo he be
gan to take upon himſelf the Government
though he exerciſed ſeveral Acts of Ty-
ranny at the ſame time; and declared he
expected a blind Obedience from all his
Subjects whatſoever: And as he was ſtrange-
ly addicted to Wine, and often ſmarted un-
der the effect of his Exceſſes therein, he
Prohibited the uſe of it under the ſevereſt
penalty to all his Subjects; After which,
Declaring War againſt *Poland*, he bent
his Arms that way, though without Succeſs,
ſeveral ill Accidents happening both by
Land and Water in his Empire; many of
his Ships being Caſt away, with ſeveral of
the chief of his Officers; Fires being very
frequent, eſpecially a Terrible one hap-
pening at *Conſtantinople*, which burnt down
above 20 000 Houſes, 200 Moſques, and
the Library of the *Mufti*, which for the
number of the *Perſian* and *Arabick* Books,
was curious, and of high eſteem; as alſo
the Abbies or habitation of the *Janizaries*,
containing 300 Chambers, each Chamber
being capable to receive 400 men. In the
mean

mean while the *Ottoman* Forces being in-ſucceſsful in their Expeditions againſt *Poland*; the Port was conſtrained again to implore a Peace of that Crown; and to obtain it, to give up the chief Adviſers of the War a Sacrifice to its Reſentment. New Troubles now happening in *Tranſilvania*, the *Turk* ſent thither an Army, which was beaten, and the *Turk* compelled to a Peace.

Now does *Morat* reſolve to go in Perſon againſt the *Perſians*, and accordingly marched for that purpoſe in the head of an Army of 300 000 men; and coming before *Revan*, had by the Treachery of the *Perſian* Governor, who was ever after his principal Favourite, that Town ſurrendred to him, and purſuing his Succeſſes, he entred farther into *Perſia*, deſtroyed *Tauris*, and having deſolated and laid all waſte where-ever he came; he returned in great Triumph to *Conſtantinople*, where he committed unheard of Acts of Cruelty in any other Tyrant ſoever, the moſt Arbitrary and Vicious ſort of life that ever Prince did. During his abſence from the Army, the *Perſians* regained *Tauris*, cut of 15000 *Turks* in an Ambuſh; the *Ottoman* Troops mutinied and aſſaſſinated their principal Officers. Now though the *Grand Signior* indulged his extravagant humour with all ſorts of Cruelties, yet this bad news

from

from *Persia* hasted his Preparations for those Wars, to which he was resolved to return in person, in his way having subdued some Rebels, he passed the River *Euphrates*; and the *Persian* Army not being able to make head against such formidable Forces, he laid Siege to *Bagdat*; and being habited like a Common Soldier, he protested he would never change his Cloaths in any place but within the Walls of *Bagdat*; and after the loss of vast numbers of men on both sides, he took that place, and returned to *Constantinople*; where an Ambassador arriving shortly after from the *Sophi*, a Peace was concluded between the two Empires. After which, pursuing his Pleasures, especially Drinking with the former excesses, they at length kindled in him a violent Feaver, whereof he Died on *Feb.* 8. 1640. in the 17 year of his Reign, and the 31 of his Age; This Prince was of a most Cruel and Implacable Disposition, having amongst his other Acts of Tyranny, imbrued his hands in the Blood of his two Brothers, *Orchan* and *Bajazet*, as also strangled his Uncle *Mustapha* whose innocent weakness had been sufficient to secure himself against the most horrid Monster of humane Tyranny; he left no Son, for tho' he had divers, they died in their Infancy, notwithstanding which, his Kindred

were ſo deteſted by him, that he grudged the deſcent of Monarchy on his Brother *Ibrahim*, who was preſerved by a ſtrange Providence from his Fury; often ſaying, That he wiſhed he might be the laſt of the *Ottoman* line, that the Empire of that Family might end with him, and devolve unto the *Tartar*. He was unqueſtionably the moſt abſolute Prince that ever ſwayed the *Ottoman* Scepter; but Religion he had none, ſeldom faſting in the Month of *Ramazan*, deſpiſing and ridiculing all the Religious Orders of the *Ottomans*; never was the Soldiery brought under that Subjection, as during the latter part of his Reign; he pryed into all the Occurrences of *Conſtantinople*, keeping ſpies for that purpoſe, and often concerted his affairs from the Diſcourſes he himſelf had had in diſguiſe with people concerning his Government: He was a great Diſſembler, Ready, Active and Revengeful, exceſſively Avaricious, leaving 15 Millions of Gold in his Treaſury, which was empty when he took upon himſelf the Government. In ſhort, how bold a word ſoever, he was the moſt Tyrannical Prince that ever ſat at the *Turkiſh* Helm.

Sultan Amurath, or *Morat* being thus Dead, he was ſucceeded by *Sultan Ibrahim* his Brother, who was the Sole Surviver, and un-

undoubted Heir of the *Ottoman* Family; But this poor Prince having been confined in a dark Room, where he had received neither Light nor Air, but what a little Window afforded, which sometimes in favour was opened to him from above; and what was worse, the continual expectations and fear of Death, without Friends, Converſation or Houſe, rendring that confinement worſe than the Grave it ſelf; his daily Scene and Entertainment being ſuch as might terrify a mind more firm and conſtant than his; ſo ſoon as he heard the acclamations and Huzza's of a multitude near his Door, he forthwith fancied that his laſt hour was now come, and thereupon Barring the Door, refuſed to give entrance; and though the *Viziers* Proclaimed him Emperour; yet ſuſpecting it might be ſome Artifice of his Brothers to ſee with what ſatisfaction he would entertain the Tidings, he told them that he had not the leaſt Thoughts of the Empire, nor did he deſire it; but prayed for the long Life of *Sultan Morat*, whoſe Slave he pretended to be rather than his Brother; but perceiving they endeavoured to force open the Door, yet with tokens of reſpect, he oppoſed as much as in him lay their efforts, and kept it as faſt as poſſible he could; he remaining

thus

thus obstinate not to open, and they out of Veneration to his Person, forbearing any ruder violence; *Ibrahim* could in no wise be prevailed with to come out to a Throne, until all this bustle coming to the ears of the Queen Mother, she came her self in person, and caused the dead Body of *Sultan Morat* to be laid before *Sultan Ibrahims* Door; which besides her winniug Expressions, and firm assurances of *Amuraths* Death, his fears began to be dissipated; and suffering them to open the Door, he receiv'd the Congratulations of the Ministers and Soldiers; after which having performed all the Ceremonies of his Coronation, instead of attending business, he gave himself entirely up to Luxury and Venereal Pleasures, committing the whole management of affairs to his Mother.

The first thing of note undertaken in this *Sultan's* Reign, was the War against the *Cossack's*, and that was done by laying Siege to a Town of theirs called *Asac*, which after they had forced the *Turks* to retreat from, they themselves abandoned; about which time was the young Prince, *Sultan Mahomet* Born that now Reigns: After his Birth had been Solemnized with all sorts of Expressions of Universal Joy and Satisfaction, came Complaints from the Emperour, of the

the Treachery of the *Turks*, in endeavouring to surprise *Raab*, a strong Town in *Hungary*, with 4000 men, yet without redress. In 1643 the *Grand Seignior* had two other Sons Born; and indeed he seem'd to make Procreation the whole business of his Life, being always in Company of his Women, never stirring out of his *Seraglio*; suffering the Ministers to dispose of all as they thought fit.

His Fleet indeed he sent to Sea, but without any other performances, than the taking off a *Bashaw's* head; the *Turkish* attempts in all parts savouring of the pusilanimity of him at the Helm.

At *Alexandria* 6000 Slaves took the Opportunity to make their escape, through the little care that was then taken of them, by reason of the great Plague which then raged in that Town; and carrying several Vessels with them that rode at Anchor in the Road, they got first to *Candia* and *Malta*, and so into their respective Countreys: And upon the *Grand Seignior's* meeting with a denial of returning them at his re-demanding them from the Seigniory of *Venice*, they at the Port first mediated the War against that Republick, which afterwards occasioned the loss of *Candia*,

During these Occurrences, the *Tartars* making an Invasion into *Poland*, were rencountred

rencountred by a Party of that Country, who killed 10000 of them upon the place, forced many from Captivity, recovered a great Booty; and sent the rest Naked into their own Country.

Ragotski, Prince of *Transilvania*, and the *Turks* fomenting a Rebellion in *Austria* and *Hungary*, had 6000 of their men cut off by the *Imperialists*; which forced the *Turks* to come to a Peace.

In the mean while all imaginable Preparations were making for a War, at the Port; the Design as they gave out, being only upon *Malta*; but indeed the whole Storm was to fall upon *Candia*, and other the Dominions of the Seigniory of *Venice*: For, notwithstanding all the specious pretences of the *Ottomans* to lull asleep the fears of the *Venetians*, and damp their Preparations; a *Turkish* Fleet of 100 Gallies, and 50 great Ships, with 300 Saicks, having on board an Army which consisted of 7000 *Janizaries*, 14000 *Spahees*, 50000 *Timariots*, 3000 *Pioneers*, which they landed in *Candia*; and now the mask being off, a War was Proclaimed at the same time at *Constantinople*; now before the *Venetians* could bring such Troops into the Field, as might be capable to make head against so Formidable a Power, the *Turks* had spoiled a great part of the Island,

Iſland; taken *Canea* the ſecond City of im portance, as alſo *Retimo*; nevertheleſs th *Venetians* were not idle; their Fleet ha the advantage over the *Turks* in ſevera Rencounters, lying before the *Dardanell* and braving all the *Ottoman* Naval Force tho' ſome time after ſeveral of their me of War were Shipwrackt, and the damag ſuſtained by that Storm was very great However the *Venetian* Forces in *Dalmatia* under General *Foſcolo* were very ſucceſsful he Defeating the *Ottoman* Troops, tho' ver numerous, re-taking the Towns they ha ſurprized, and utterly driving them out o the Country.

During theſe Tranſactions, *Ibrahim* pur ſued his Pleaſures with as much eagerneſs as ever, being wholly guided by a Bawd o Wench, who in the nature of a Bawd or Pro curer, went from Bath to Bath to take a view of the Ladies; and enquiring out the Dwellings of the moſt Charming, ſhe re commended them to her Sovereign, who was forthwith enamoured upon her prai ſing their Beauty; and had them immedi ately conveyed to his Bed, either by fair means, or by force; he would alſo have ra viſhed a *Sultaneſs*, Widow to his Brother *Morat* Deceaſed; but ſhe defended her ſelf by a Dagger, and found the means to avoid

d his purſuits for the future; Then his curer caſting an eye upon the Daughter he *Mufti*, a young perſon infinitely utiful; ſhe repreſented her ſo Charm- to the Amorous *Ibrahim*, that he re- ed to poſſeſs her, let what would come , but thought it Prudence at firſt, conſi- ing the *Mufti*'s Power, to try if fair ns could prevail with him to deliver up his Daughter; cajoling him with ſents and Careſſes; but that not ſucceed- he treated him with Scorn and Neglect, iſhing him the Court, and cauſed the *and Vizier* to ſeize on her by force, and g her to his Bed; and after ſome days yment, her continual Tears, Sullenneſs Reluctancy much abating the pleaſure xpected, he ſent her home again to her her; this workt the *Mufti*'s anger to higheſt pitch of reſentment, reſolving n Revenge; and to that purpoſe Con- ing with *Mahomet Baſhaw*, a principal mber of the *Divan*, and the *Aga* of the *zaries*, both Enemies to the *Grand Vi-* ; they concluded firſt on this Principal iſters Deſtruction; whom accordingly Mutiny of the *Janizaries*, they cauſed Strangled; and having alſo drawn in Queen Mother into the Conſpiracy, in s the whole management of Affairs would

would devolve upon her, she consented t
her Sons Deposition; whereupon they cau
sed the *Janizaries* to mutiny again; wh
demanded of the *Mufti*, Whether accord
ing to their Law, *Ibrahim* as a Fool, Tyran
and one unfit to sway the *Ottoman* Scepte
ought not to be Deposed? which being r
solved in the Affirmative, the *Grand Sei*
nior was summoned to appear before t
Divan; which Summons was seconded
a *Festa*; which is a point of Law resolv
by the *Mufti*, That the *Grand Seignior* c
led to account, is obliged to appear befo
the Justice; but though he disdained
Festa, threatned the *Mufti*'s Head;
Tumults encreased to such a degree, T
Ibrahim lost all Courage, and fled to
Mother for Protection; but the Soldi
took him and committed him Prisone
the very same hole from whence he was
vanced to the Empire: After which
took his eldest Son *Mahomet*, and pla
him upon the Throne, Proclaiming him
perour with great acclamations, which
ming to *Ibrahim*'s Ears, he grew impat
and with sad Lamentations beat his
against the Wall, till at length, to put a
to his Fury, four Mutes were sent to stra
him, which on the 17 of *August* 1
they accordingly performed.

Sultan Ibrahim being thus taken off in 1648. in the 8 year of his Reign, and the 39 of his Age, the Government was committed into the hands of the *Grand Vizier* and the Queen Mother, called by the *Turks Kiosim*, and of twelve Bashaws, who were to have the whole management of affairs, during *Sultan Mahomet*'s minority.

CHAP. VII.

The Reign of Sultan Mehmet, *or* Mahomet *the* Fourth, *Thirteenth Emperour of the* Turks.

SUltan *Ibrahim* perishing in this manner by the Cabals of the *Mufti*, and the mutinous violence of the Soldiery; his Son *Mehmet* or *Mahomet* being a Child of seven years of Age, succeeded in the Throne; during whose minority, (which was to continue for the space of two years longer,) his Mother who was the first *Sultana* assisted with the Council of Twelve Bashaws, took upon her self the Re-

Regency; and their first Resolution was, That the War against the *Venetians* should be continued, though *Ibrahim* a little before his Deposition, was far advanced in a Treaty of Peace with that State. Now the *Spahees* not having the usual Presents bestowed amongst them as was Customary at the Coronation of an Emperour, fell into Mutinies and Disputes with the *Janizaries*; insomuch that they had frequent Disputes and Rencounters in the Streets of *Constantinople*, wherein many were slain; but the *Spahees* came ever so much by the worst, that they were compelled to abandon that Town.

In the mean while the *Venetians* had the Opportunity by the means of these Animosities, to provide for a War which they saw was inevitable, from the Imprisonment, nay, and worse usage of their Ambassador; and the Strangling of his Interpreter; which Barbarity is commonly committed by the *Turks* upon such persons, that others being thus Terrified may not dare to tell them their own; so that they often mince, or wholly alter the sense or meaning of their Masters on those occasions, when words are spoken by them, ungrateful to the *Turks*.

The Breach thus growing daily greater between the *Turks* and the *Venetians*, the warlike Preparations on both sides were hastened with all possible Diligence; several Rencounters the two Nations had, as well at Land as Sea: but tho the *Venetians* blocked up the *Dardanells*, yet the *Turks* conveyed great Succors to their Forces in *Candia*, where their Affairs standing in good terms, they adventured to besiege the City of *Candia*, and battering it with many Pieces of Ordinance, they at length took a small Fort that flanked it, and put the City in great danger; when there arrived six Gallies of *Malta* with 600 Volunteers, and 60 Knights of the Order, who beat out the *Turks* with great slaughter; and after obstinate Disputes on both sides, the *Turks* were constrained shametully to raise the Siege.

During these Transactions, the Divisions amongst the Souldiery growing greater, insomuch that the Governour to appease them was forced to sacrifice the *Grand Vizier* to them, whom they executed, yet the Disorders were grown to that height in *Asia*, that this was not prevalent enough to make them lay down their Arms, but on the contrary, the

Baſſa was denied to pay in the Tribute of their Provinces, alledging they would reſerve it untill the *Grand Seignior* was of Age, and then be accountable to him both for Principal and Intereſts.

No leſs troubleſome were the *Coſſacks* too to the Port, committing Outrages upon the *Grand Seignior*'s Subjects in the very ſight of *Conſtantinople*. But after they had raiſed a general Conſternation in that great Town, and made the Inhabitants afraid it would become a Scene of Plunder and Slaughter, they returned to their old homes, and ſo freed the *Metropolis* of the Empire from theſe Apprehenſions.

Notwithſtanding all theſe Domeſtick Broils and Alarums, the *Turks* ſeemed reſolutely bent upon the War in *Candia*; for the carrying on of which, they again fitted out a Fleet of a thouſand Ships, Gallies, Galliaſſes, Saiques, Brigantines, and leſſer Veſſels, provided with Bombes, Mortarpieces, and Fire Works producing ſtrange effects: and having ſtrict Orders to fight the *Venetian* Fleet, they engaged and fought with great Obſtinacy and Reſolution; but the *Venetians* being the better Seamen, broke and diſordered their huge *Armado*, took and ſunk ſeveral

ral Gallies, and put the reſt to Flight, the *Baſhaw* of *Anatolia* being ſlain in one of them, who was ſent to ſucceed *Chuſadin*, Baſhaw General of the Forces in *Candia*, who had been made Vizier. Nevertheleſs, this great Fleet of *Turks* overpowering to ſuch degree as to numbers, that of the *Venetians* they rendezvouzed again out of the ſeveral Ports they had ſheltered themſelves, with a reſolution to recover the honour they had ſo ſhamefully loſt in the laſt Engagement: Thus being met out of their ſeveral Harbours, they ranged their Fleet in the Form of a Creſcent, and the ſignal for the Battel being given with much greater fury and obſtinacy than the former: But notwithſtanding that the *Turks* fought with as great Bravery as poſſible, yet the *Venetians* plied them ſo with thundering ſhot and Fire-works, that they were put to the worſt, and the *Venetians* purſuing their advantage, they took 39 Galleys, 23 Ships, three Galliaſſes, and three thouſand Souldiers, forty Galleys, Ships, and other Veſſels, were burnt and ſunk, and in them, by the great and ſmall ſhot, 900 Turks periſhed in both Engagements, the reſt, with much ado, eſcaping to *Naxos*.

This discouraged extremely the *Turks*, and created some confusion in their Councils, and what added to the troubles, were the News which came that the People of *Grand Cairo* and *Damascus* had taken the opportunity of the Civil and Domestick Broils, to throw off the *Ottoman* yoke, and assembling to forty thousand, had possessed themselves of several Fortresses and strong Places, the *Turkish* Governours conniving at these Proceedings, as looking upon the Empire on the point to fall to pieces, which they thought to take advantage of and shift every one for himself. Thus the *Turkish* Councils were wholly taken up in contriving of means to put a stop to these Combustions, giving in the mean while the *Candiotts* time to fortifie their City after such a manner as that it afterwards became the Wonder of the World. This the *Turks* were sensible of, and therefore by fine Words would fain have cajoled the *Venetians* out of *Candy*: but they understood the Posture of their own and their Enemies Affairs too well to comply with the *Turks* Conditions: wherefore they commanded their Admiral to block up the *Dardanells*, which he accordingly did; so that the *Ottoman* Fleet under their Cap-

Captain Baſhaw durſt not venture through; for which he being diſplaced and ſtrangled, the Baſhaw of *Buda* was conſtituted Captain General in his ſtead: and having rigged out a new Navy, this Admiral deſirous to perform ſome Exploit that might render him worthy of his place, took his Advantage, broke through the *Venetian* Fleet, but therein ſuſtained ſuch damage that he had little cauſe to boaſt, for the *Venetians* purſued him to the very Harbours mouth, plyed him ſo with thundring Shot, that ſeventeen of his Gallies were ſunk and taken, and four thouſand of his Men killed; yet he put twelve thouſand Men on ſhore, and what Proviſion he could ſpare, receiving Order to return when he had repaired his Damages, tho at the hazard of a Battel. But the *Venetians* having notice of his Intentions, ſtood continually on their Guard; nevertheleſs he made a ſhift to repreſent his own Exploits in ſuch colours, that he cauſed the General of the Forces in *Candia*'s Head to be taken off that he might have his Place, which he accordingly obtained, as alſo that of the *Grand Vizier*, but ſoon after was forced to reſign this latter to the Baſhaw of *Aleppo*, a ſtirring and active Man; who,

after he had made such a Remove of the Officers at Court as he thought convenient, sent to all the Maritime Ports to fit out, with all Expedition, such Ships and Galleys as were fit for Service, determining to set forth a Fleet greater than what had for many years before been seen in the *Levant*; which was accordingly performed, but with the same Success with those which had been formerly fitted out: for, most of the principal Gallies and Men of War of the *Ottoman* Fleet were so rent by the Canon of the *Venetians*, that for the future they were rendred unserviceable, many falling into the hands of the *Venetians*, the *Turks* abandoning their Ships, and flying to the Shore, no longer daring to make head against them.

These ill Tidings first raised a general Consternation, and then such a horrible storm of Mutiny and Sedition at *Constantinople*, as constrained the Grandees of the Council to quit, for the present, all Thoughts of providing for War against the Enemy, that they might defend and sure themselves from the fury of their own People; for the *Spahees* and *Janizaries* joyning together, pretended to reform the Abuses of the State: to perform which, in a furious Tumult, putting them-

themſelves in Arms, they ran to the *Divan*, where they depoſed the *Grand Vizier*, and diſcharged divers other Officers of their Employment, the *Mufti* was conſtrained to fly to *Jeruſalem*; and the Queen-Mother ſcarce remained ſecure in her own *Seraglio*; and to ſo great a height their Rebellion proceeded, that they purpoſed even to dethrone the *Grand Seignior* himſelf. And having thus caſt off all Reſpect; they entred the Imperial Palace, and forcing the Guards, broke up the Treaſury, and carried two Millions from thence. Nor did the Merchants Shops and Warehouſes eſcape plundering in this general Diſorder.

In the mean while the Seditionaries having raiſed a baſe Fellow to the *Grand Vizierſhip*, as ſoon as this Storm was a little over, he was handſomly laid aſide, and one *Kuperlee*, a man of great Experience and Underſtanding, placed in his ſtead.

But notwithſtanding theſe Domeſtick troubles, the *Turks* were ſo abſolutely bent upon having *Candia*, that they continued to make all the Preparations imaginable for the vigorous proſecution of that War, and for that purpoſe equipped another Fleet to Sea in the Year 1646,

consisting of 60 light Gallies, 28 Ships, and 9 Galleasses; and tho the *Venetians* lay at the mouth of the *Dardanelli* with no more than 29 Gallies, with some Boats and Brigantines, and that the *Turks* had fortified themselves with Batteries on the shore, yet coming to an Engagement, the *Venetians* had so absolute a Victory, that excepting fourteen Gallies which escaped with the Captain *Bashaw*, and 4 Gallies of the *Beyes*, all the whole Fleet was either taken, sunk, or burnt. The *Venetians* nothing able to man all the Vessels they had taken, set many of them on fire in the night, excepting only twelve Gallies, four Ships, and two Galeasses, which they reserved for a demonstration of their Victory. With this glorious Success 5000 poor Christians obtained their freedom, tho in all this Action the *Venetians* had but 300 men in all killed and wounded. The *Venetians* in prosecution of this Victory, attached the Island of *Tenedos*, and became Masters of it in the space of two dayes; as also in a short while after, of *Salumene*, anciently called *Lemnos*, which shameful losses irritated the mind of the Grand Seignior to that degree, that he resolved the next Summer in Person to carry the War into

Dalmatia

Dalmatia; tho this Resolution was afterwards changed, by reason of the Discontents at home, and the Fears of an Invasion from the *Persian* and *Muscovits* abroad.

1657 was only remarkable for the recovery of *Tenedos* and *Lemnos* by the *Turks*.

1658 for the Rebellion of the Bashaw of *Aleppo*, who with an Army of forty thousand Men, declared he would revenge the Death of his Brother, who had been put to Death by order of the Port. This Bashaw grew at length so formidable by his Defeating the Grand *Visiers* Numerous Army, and his joyning with other Rebels, that he gave Umbrage to the City of *Constantinople* it self, and in all probability would have ruined the *Ottoman* Empire, had he not under pretence of a Treaty of a Peace, been separated from his Army, and so strangled by a Minister of the Port, 1659.

1660 was wholly spent in making preparations for War, without much Action, but the Year following the *Visier* marched in the Head of a hundred thousand Men into *Transylvania* where the restless Humour and Ambition of *Ragitskie* had created some Troubles, a-three-

having displaced the old, established a new Prince, and taken in some Towns, finding himself so ill as in no likelihood to recover, he prevailed with the *Grand Seignior* that his Son should succeed him in the *Grand Visiership*, who followed his Fathers steps in endeavouring to subdue the Souldiery, and extinguish all Arrogance and Faction in the Empire.

Some time before the *Grand Visiers* Death, so terrible a Plague raged at *Constantinople* that it swept away vast Numbers of People, almost desolated that Town, and constrained the *Grand Seignior* to betake him self to *Adrianople*.

But the Pestilence seizing at length the *Grand Seignior*, in 1662 returned again to *Constantinople*, spending the greatest part of his time in Hunting, which he followed to that excess as proved troublesome and Expensive to his People, for that all the Inhabitants wear summoned whithersoever he came, insomuch that sometimes twenty or thirty thousand Men were appointed to beat the Woods for three or four days, carrying before them the Compass of a whole days Journey, about, inclosing all the tame and wild Beasts, within that Circuit, which on the [illegible]v of the Scent, the *Grand Seignior* kills

or

or deſtroys with Dogs, Guns, or any other way with abundance of noiſe and Confuſion.

But while the *Grand Seignior* is diverting himſelf with ſuch ſort of Paſtimes, the *Grand Viſier* endeavours to eſtabliſh himſelf by removing his Enemies, which he found no eaſie matter, having great Antagoniſts, as the Queen Mother, ſome of the principal Baſhaws, and ſeveral of the *Grand Seigniors* cheifeſt Favourites; nevertheleſs his Conduct was attended with ſuch Prudence and Vigour, that he weathered all their Machinations, and maintained himſelf in his Port.

In the mean time the Troubles continuing in *Trainſylvania*, great Preparations were making at the *Ottoman* Court for the carrying on a War in *Hungary*, and that Province. But while the *Turks* thoughts were buſied in making Proviſions for that purpoſe, came tidings to *Conſtantinople* that the *Turkiſh* Fleet, conſiſting of ſeventeen Ships, and thirty-ſeven *Saiques* bound for *Alexandria* in *Egypt*, and convoyed by his Gallyes, which met them at *Siro*, very rich with Money, were incountred near *Rhodes* with the *Venetian Armates*, and ſuch ruine and prize made of them, that of three-

ſcore

ſcore Saile, twenty eight *Saiques* and four Ships were ſunk and taken.

Tho this Rencounter created deep Reſentments in the *Grand Seignors* mind, yet it did not direct the *Ottoman* Deſigns againſt *Hungary*, where the *Grand Viſier* being arrived with a vaſt Army, ſat down before *New-huſel*, which after a cloſe Siege of 43 days and the Loſs of 15000 *Turks*, was delivered up to him upon Capitulation; after which he took *Lewents* and *Novigrade*, but aſſaulting *Schinta* was beaten off and forced to a Retreat.

But the Year 1664, was more propitious to the *Chriſtians*, *Count Serini*, for the Emperour, beſieging and recovering ſeveral Places, and routing the *Turks* in divers Rencounters. But at length jealouſie ariſing between the Commanders, the *Turks* took the advantage of it, raiſed the Siege of *Caniſia*, which the *Chriſtians* had begirt, took *Serins*, within view of the Emperours Army. But on the other ſide the *Chriſtians* took *Nitra*, defeated a Body of four thouſand *Turks* and *Tartars*, recovered *Sewa*, and tho the Pope in ſo critical a Juncture recalled the Forces which he had ſent to the Emperours Aſſiſtance, which might have proved very injurous to the Affairs of Chriſtendom,

yet

yet the *Turks* having again beſieged *Sawa* with a vaſt Army, the *Imperialiſts* fought them, defeated them abſolutly, burnt *Burcum*, and falling upon the *Turks* near the River of *Rab*, they made ſuch Slaughter of them, that on the *Turks* ſide were ſlain that Day *Iſhmael* the late Baſhaw of *Buda*, and *Chimacham* of *Conſtantinople*, by a Shot from the Enemy paſſing the Water; the *Spahuli Agaſe*, General of the *Spahies*; the *Janizary Aga*, the younger Son of the *Tartar Itan*, and ſeveral other Baſhaws; *Albegh* General of *Borna*, thirty *Capugi Baſhaws*, five and thirty Pages of the Viſiers, three hundred of his Guard, five thouſand *Janizaries*, three thouſand *Spahies*, fifteen hundred *Boſnacks*, eight hundred *Albanians*, ſix hundred *Croats* and *Hungarians* of the *Turks* Subjects, two hundred and fifty *Wallachians* and *Moldavians*, ſix hundred *Tartars*, of *Arabia* fifteen hundred, and about four thouſand other *Aſiaticks*, from the fartheſt parts of the *Turks* Dominions Eaſtward; ſo that in all ſeventeen thouſand were ſlain on the *Turks* ſide; beſides which were taken ſixteen peices of Canon, a hundred and twenty ſix Colours, with the Standard of the *Vizier*'s Guard, five

thouſand

thouſand Cymetars, moſt of which were emboſſed with ſilver and ſome beſet with Jewels, with many Horſes, of which ſix were ſent as a Preſent to the *Viſier*. Of the *Chriſtians* were ſlain about three thouſand Men.

Theſe Loſſes raiſed Diſcontents and Seditions amongſt the *Turkiſh* Souldiery, and both concurred to perſwade the *Vizier* to make ſome Overtures of Peace; and evidencing the reality of his Intentions by his Preſents of a Veſt of Sable, and a Horſe richly furniſhed, with which he flattered and careſſed the *German* Reſident, the Articles were accepted and embraced at *Vienna* with much Greedineſs, and the Peace almoſt concluded and clapped up in a moment to the aſtoniſhment of the whole World.

And now the *Turks* began to think again of proſecuting the War in *Candia*, of the total Subjection whereof the Vizier being extreamly ambitious, he made all poſſible Preparations and Proviſions for the carrying it on. Hereupon was an Engagement near *Canea*, with the loſs of many men on both ſides. But while the *Grand Vizier* was making ready to come in Perſon to *Candia* with a numerous Army, the *Jews* were grown mad all over

Turkey

Turkey with the belief that their *Messiah* was now come, an Impostor called *Sabbatai* giving himself out to be him; insomuch, that they flocked together with so great a Concourse, as that it was thought fitting to take the Ring-leaders into Custody, and put them to Death. But the pretended *Messiah*, *Sabatai Nevi*, turned *Mahometan* to escape Punishment.

Now, in the Year 1667, does the Grand Vizier pass over in Person into *Candia*, and having taken a view and surveyed all sides of the City, he laid a formal and close Siege to it. Now were Mines daily fired on both sides, and Sallies as frequently made, to the great Slaughter of Men and the Destruction of their Works; and notwithstanding that Winter came on, yet the *Turks* having gained Ground, continued the Siege tho the Extremity of the Season put some Cessation to Action.

The Year 1668 was ushered in by a Fight at Sea, both to the Honour and Advantage of the *Venetians*. In the mean while the Marquess *de Villa*, Governour of *Candia*, being recalled by his Sovereign the Duke of *Savoy*, he was succeeded, in that Command, by the Marquess *de St. Andrew Montbrun*, who wanted

wanted nothing of the Vigilance and Circumſpection of his Predeceſſor, paſſing whole months without uncloathing himſelf; and as his Nights were without Sleep, ſo he conſumed the Nights without Repoſe, applying himſelf perſonally to Places where was the moſt Danger. The *Turks* now approaching and preſſing the Town daily more and more cloſely, ſo were the Skirmiſhes and Sallies more frequent and bloody: the *Venetians* by a Mine overthrew a Battery of the *Turks*: the *French* in a Sally ſlew vaſt numbers of the Infidels, but loſt themſelves a hundred and twenty Gentlemen in that Action. The *Lunenburghers* too made ſeveral ſucceſsful Sallies under Count *Waldeck*, who, expoſing himſelf to all Dangers, received the Wounds whereof he died. The *Turks* on the other ſide ſtormed three Baſtions at once, but were valiantly repreſſed by the *Chriſtians*, and with great Slaughter.

In the mean while the Succours ſent by his moſt *Chriſtian* Majeſty arrived in *Candy*; whereupon, a general Sally was made, and the *Chriſtians* carried all before them, untill that a Magizine of Powder, by chance taking Fire, it put them into Confuſion; inſomuch they were

were forced to retreat into the Town with great loſs; and ſome Sallies more being made by the *French* with the like Slaughter of their own Men. And now ſeeing that the Place was hardly any longer tenable, they reſolved to return into *France*, notwithſtanding the earneſt Entreaties of the *Venetians* to the contrary: Who being diſcouraged by their departure, and the *Turks* animated, they began to think of Capitulating with the *Vizier*: A Treaty was accordingly concluded, and the place delivered up on the 27*th* of *Sept.* 1669. and this after it had maintained the War from the year 1645.

In the year 1670. Count *Serini*, Prince of *Croatia*, the Marquis *Frangipani*, and Count *Nadaſti*, joyning with other Nobles of *Hungary*, ſent Meſſengers to the *Grand Vizier* at *Candia*, offering themſelves Subjects and Tributaries to the *Turks*, deſiring his Protection of their Religion and Liberties.

In the mean while the *Grand Seignior* ſpent his time wholly in Hunting, and in the Company of the *Sultana*, of whom having had a Son, he was ſo enamoured, that he could not be abſent from her in the leaſt, no more than ſhe from him.

During

for a while, to ſpeak of that which the *Turks* did meditate againſt *Poland* in 1672. it being requiſite for the Inteſtine Tranquillity of the *Ottoman* Empire, that they have always their forces employed in a foreign War, and the *Turks* upon the more inclinable to one with *Poland*, both in regard of the ancient and inveterate Hatred they have conceived againſt that Kingdom, through the valiant oppoſition and ſucceſsful repulſes it alwayes made againſt the various attempts of the *Turks*, and the haughty Conduct of the Poliſh Ambaſſadour, then Reſident at the Port, between whoſe Miniſters and that Perſon was a great miſunderſtanding. Hereupon followed an Invaſion of *Poland*; in the year 1672, by the *Grand Seignior*, with an Army of an hundred and fifty thouſand men, and beginning his Enterprize with an Attach upon *Caminieck*, he had it, after eleven dayes, ſurrendred to him, notwithſtanding that it had formerly been looked upon as an impregnable Fortreſs. After which, the Turks extended their Conqueſts as far as they pleaſed, meeting with no oppoſition; the *Poles* being at Diſſention among themſelves, finding there was no reſiſtſting this Torrent, concluded a Peace

During theſe tranſactions, and after, loſs of *Candia*, and the *Grand Vizier's* return to *Adrianople*, the common place of reſidence of the *Grand Seignior*; who has ever had an averſion for *Conſtantinople*; Commiſſioners were appointed, and met upon the Frontiers, for the treating of a Peace between the Port and the Republick of *Venice*. The *Hungarian* Malecontents having ſent Deputies to the *Grand Seignior*, to implore his Protection, which by reaſon of the deſperateneſs of their affairs, was at that time refuſed them. Many wondred that the Houſe of *Serini*, that had afforded ſuch Valiant Champions for Chriſtianity, ſhould Apoſtatize, and ſubmit themſelves to the Infidels. But the Neglects and Affronts undeſervedly caſt on *Nicholas Serini*, during the late War, by the Miniſters of the Imperial Court, and the Contempt and Scorn put on the *Croatian* and *Hungarian* Nobility, was ſuppoſed to have fired the hot and ambitious Spirits of thoſe perſons, who could more eaſily endure the ſlavery of the *Turkiſh* yoak, than condeſcend to the Government and Prevalency of a contrary party. Hence was the ſource of the preſent War in *Hungary*, which we will leave for

Peace with the *Ottomans* upon these terms;

That the King of *Poland* should quit all claim to *Ukrain*, *Podolia*, and *Russland*.

That for *Leopolis*, and the Countrey thereabouts, should be paid a Tribute of seventy thousand Dollars a year; all other Capitulations formerly made were to stand in force and vertue.

But the Year following the *Poles* refused to pay their promised Tribute; declaring, that if they were pressed farther for it, they should be forced to take up Arms in defence of their Honours, Safety, and Privilege of their Dominions. This enraged the *Turks* to that degree, that Orders were immediately issued out, that all those who eat the *Grand Seignior's* Bread, should, without farther delay, prepare themselves for the War against *Poland*. Whereupon the Forces marched on both sides; but notwithstanding the *Grand Seignior's* Menaces, the *Poles* under their General *Sobiesk*, now King of *Poland*, fell upon the Turkish Camp, under the Command of *Chusalin*, and other Bashaws, kill'd to about twenty five thousand of their men, with most of their Principal Officers. The Booty too was very considerable; for besides the ordinary

nary Baggage, they took two thousand Purses of Money, then newly brought for the payment of the Souldiery, and twenty five thousand Waggons of Provisions and Ammunition. Shortly after which, the King of *Poland* dying, General *Sobieski* was elected in his stead, and now reigneth.

During these Occurrences, the *Maltese* and *Signiorese Corsairs* meeting with the *Alexandria* Fleet, they attacked them, and took four Gallions and two Saicks, being a Prize of inestimable value.

About the same time the Malecontents in *Hungary* renewed their Petitions to the *Turks* for their assistance.

As for Action, there was little passed, the *Grand Seignior* dedicating the Year 1675 wholly to Mirth and Jollitry upon the account of the Circumcision of his Son. In 1676 the *Grand Vizier Achmet* died, in the forty seventh Year of his Age, and fifteenth Year and eighth Day of his Government, after he had upon every Expedition enlarged the Bounds of the Empire, overcome *New-hasel* or *Ovar*, and annexed to it a considerable part of *Hungary*, concluded the War with *Venice* after twenty seven years Continuance, by an entire and total Subjection of the

the Island of *Candia*, won *Kamenite* the Key of *Poland*, and laid the *Ukrain* to the Empire.

In the mean while the Bashaw of *Grand Cairo* having laid too heavy Taxes upon the People, they broke out into a Rebellion, assaulted the Bashaw, and committed him to Prison; but means were quickly found by the *Ottoman* Court to appease the People, which was chiefly brought about by removing the Bashaw to the Government of *Candia*.

The *Grand Vizier* being dead, the Seal was given to *Kara Mustapha*, Bashaw, who for many Years had exercised the Office of *Chimacam*, or Deputy to the Great Vizier, being a Man of courteous Behaviour, wise and affable, not given to Avarice, nor of a cruel Disposition, but immediately after his Promotion he sent to the deceased Visier's Servants to condole the Death of their Master, with Assurances he would take them into his Care and Protection; and accordingly advanced them to great Promotions. He ushered in his Government by Actions of Justice upon several Transgressors, cutting off the Pay-master's Head for bringing false Money into the Exchequer, and displacing and deposing such Ministers as

he

he had found corrupted or remiss in their Duty. But his carriage towards Foreign Ministers was arrogant and intolerable, refusing the *French* Ambassadour to have his Stool upon the *Sofra* at Audience, which occasion'd great Dispute, and hindred Sir *John Finch*, his Majesty's Ambassador, then at the Port, from going to Audience, which was offered, though his declining of it was only under pretence of some Indisposition.

During these Transactions there being no prospect of an Accommodation with *Poland*, great Preparations were made for the carrying on the War. The *Tartar Han*, by Order from the Port took the Field; but after he had committed many Outrages his Army was routed by a Body of sixteen thousand *Turks* and *Tartars*, and he obliged to repass the *Neister*. The King of *Poland* too, in another Rencounter, charged a Body of the *Turks*, killing seven thousand of them upon the Spot. After which falling into *Podolia*, then in Possession of the *Ottomans*, whom meeting with, he fought, and slew five thousand of them at that bout; but hearing that the *Turks* and *Tartars*, with a numerous Army, had invaded the very Heart of *Poland*, he bent his Forces that way, which though not exceeding six thousand Men, he fought that Army, having first proclaimed the Name of *Jesus* thrice, in the Head of his Troops; and in this Battel ninety thousand *Tartars*, *Turks*, *Moldavians*, and *Walachians*, were slain, seven hundred taken Prisoner, a great booty recovered; seven hundred being only slain of the *Poles* side.

These reiterated Losses and the desire the *Grand Seignior* had to possess himself of the rest of *Hungary*, whose

whose Divisions gave him a prospect of reducing [illegible] to his Obedience, made way for a Peace; which was accordingly concluded.

In the mean while, the misunderstanding between the *Grand Vizier* and the *French* Ambassadour augmenting daily more and more about the *Sofra*, he was treated by those Infidels in such manner as in no wise suted with his Character, and the Breach became the greater by the Enterprize of Monsieur *du Quesne*, the French Admiral, at *Chio*, in the Year 1680; for the most Christian King being then at Wars with the *Tripolins*, seven of those Corsairs had taken refuge in the Port of *Chio*, an Island belonging to the *Grand Seignior*, Monsieur *de Quesne* resolutely entred the Port with his Gallies, and after having batter'd down a great part of the Castle, and demolished many magnificent Fabricks, he sunk two of the Ships, took one, and fired the rest, losing in this action but thirty of his men, tho of the *Turks* above eight hundred were slain and drowned. Upon the arrival of this News at *Constantinople*, the *French* Ambassadour was confined, and many of his Servants imprisoned, nor could he obtain his releasement with less than three hundred purses of Money, each purse being accounted five hundred Dollars.

Now tho the *Grand Seignior* had threatned the Czar of *Muscovy* with a War, yet his Designs upon *Hungary* made him think of an accommodation, and accordingly in *May* 1681, a Truce was concluded for the space of twenty years. Thus were the *Turks* at full liberty to attend their Affairs in *Hungary*, whereof we will give an Account in the following present State of that Countrey.

THE

The Present State of Hungary.

THe Kingdom of *Hungary* did anciently contain, besides the Countrey properly so called, the large Provinces of *Dalmatia*, *Croatia*, *Schlavonia*, *Bosnia*, *Servia*, *Bulgaria*, *Halibia*, *Lodomeria* and *Cumania*, besides *Transylvania*, and others; thus extending from the *Euxine* Sea as far as *Austria*, and from the *Adriatick* as far as the Coasts of *Poland*: But is now confined within much narrower limits, being bounded on the *South* with the River *Seevus*, and the Dukedomes of *Servia* and *Croatia*; on the *East* with *Transylvania*; on the *North* with the *Carpathian* Mountains, which separate it from *Poland* and *Moravia*; and on the *West* with the Arch-Dukedom of *Austria* and the Dukedome of *Styria*. So that its greatest length from the head of *Tibiscus*, or the *Teisse*, to the mouth of the *Mun*, will amount to about sixty *German* miles, and its breadth to near as much.

The air of *Hungary* agrees well enough with the conſtitution of the Natives, though unwholeſome, and hardly tolerable to ſtrangers: In the middle of the day in Summer being exceſſive hot and ſoultry, and at midnight as inſufferably cold and piercing. The frequency of Springs and Rivers which refreſh and water every part of the Kingdom, render the ſoil as fertile as any part of the Univerſe. By theſe means are fed thoſe vaſt numbers of Cattle, which are thence driven to *Vienna*, *Italy*, and other neighbouring Countreys, there having been known in one year alone that forty thouſand yoak of Oxen, ready for the ſlaughter, have paſſed the Roads between *Vienna* and *Hungary*. Another argument of its fertility may be drawn from its maintaining, as it has done, ſo long thoſe numerous Armies of the Rebels, *Turks* and *Imperialiſts*. The Foreſts and Woods breed ſuch plenty of all ſorts of Veniſon, that a hundred and twenty Harts have been known to have been killed at one hunting; and the abundance makes them never trouble themſelves to preſerve the Game by Parks and Incloſures. And ſuch plenty have they of Pheaſants, Partridges, Woo-

cock

cocks, and other ſorts of the moſt delicious fowl, that they are the ordinary food of a Peaſants Table in this Countrey; and at *Buda* at one Market-day have been ſold eight thouſand and ſix hundred Turtles: And beſides thoſe which are deſtroyed in the Kingdom it ſelf, there are ſome hundreds of Cart-loads of wild fowl exported yearly out of *Hungary* into *Auſtria*, and other foreign Countreys. The Wines of *Hungary* are accounted as excellent as of any part ſoever, and as much valued at *Vienna* as the ſtrongeſt *Spaniſh* and *Malaga*; and particularly the *Sirmium* and *Tokaiah*, which are reckoned the richeſt of the Kingdom. The moſt noted Mountain in the Realm of *Hungary* is *Carpathus*, under which General name are commonly comprehended all the *Surmatian* Hills, which ſeparate this Kingdom from *Ruſſia*, *Poland*, *Moravia*, *Sileſia*, and ſome part of *Auſtria*. Out of theſe and their other Hills the *Hungarians* dig Gold, Silver, and other Metals. Beſides, this Countrey has ſeveral Fountains and Wells of ſtrange and wonderful qualities: Near the Town of *Schmnitz* ſprings a noted Vitriol Water, which in a ſhort time turns great Plates of Iron into fine

Copper, which is thence transported into most parts of *Europe*. There are several Waters in the Country of *Zip*, whereof if either Beast or Bird happen to taste, they dye immediately; and not far from *Rauschenbach*, there is a fountain, which kills both the Cattle, and the Birds that come within the reach of its streams. *Hungary* has on the *West* two great and famous Lakes, the one called *Balaton*, and is thirteen *German* Miles in length, and the other *Fewrtew*. The most considerable Rivers of this Countrey, is first the *Danube*; second the *Teise*, or *Tabiscus*, which receives several others into it; third the *Dravus*, or *Draab*; fourth the *Savus*, or *Sau*: And these four Rivers quarter the Arms of *Hungary*, the ancient Kings considering them as the principal glory of their Dominions; and fifth *Jaurinam*, called by the *Germans*, *Raab*, and by Foreigners *Areto* and *Narato*; and these four last all fall into the *Danube*, which after it has run a course of sixteen hundred *English* miles, empties it self into the *Pontus Euximus*.

These Rivers afford abundance of Fish, especially the *Teisse*, insomuch that it is a common saying, That divide the *Teisse* into three parts, and one of them will

will be Fish. A thousand Carps have been known to have been sold near the Banks of this River for less than an *English* Crown.

Hungary affords many Antiquities, and it is no hard matter to meet with ancient Coins in that Countrey, that give the true Pourtraictures of *Lysimachus*, *Alexander* the Great, *Philip* of *Macedonia*, *Darius*, *Pergamus*, *Hercules*, *Milo*, and other Ancient Heroes. Near the Town of *Jeva* the Peasants found a mighty Treasure of these Medals in Gold; which were discovered by a sudden rushing torrent, the effect of a great shower. Each of these, to the number of many thousands, weighed two or three Crowns; having on one side the image of *Lysimachus*, and on the Reverse *Victoria*. With the Medals was found a Golden Serpent: It being a custome amongst the Ancients to bury a Serpent with their hid Treasure, in token of a faithful keeper.

The *Huns*, before the Introduction of *Christianity*, were a strange barbarous and perverse sort of people. It was their custome to slash the Cheeks of their young Infants, for the rendring their countenances the more terrible, so that when they came to age they resembled

more the Antique Statues, and rude draughts of Faces carved on the sides of Bridges, and other publick Fabricks, than Men. Their Education too was so hardy as not to stand in need of fire, either to warm themselves or cook their meat; for all their meat was eaten either wholly raw, or otherwise sleightly stewed betwixt the Riders Buttocks, and his Horses Back. Houses they never inhabited, nor so much as a slender Cottage or Hut of Wood or Rushes; but were from their Cradles brought up in the Forests and Mountains. Their apparel was usually the skins of Wild Beasts, which they never put off until they fell away in rags. They never dwelt in any one certain place, nor troubled themselves to till or improve the land. They had no sense of Morality, no observers of their Leagues and Promises with other Nations, exercised no Religious Act, making their Swords, and other Warlike Engines, their only Divinities. But the *Huns* at this day are much different in manners from their Barbarous Ancestors. They have shewn themselves in their age a Warlike and Politick people, and zealous assertors of the Religion they profess; they are generally

nerally lazy, but that may be attributed to the fertility of the Countrey. They are Gluttons, but the Gentry are commonly persons of great Humanity, Gravity, and Parts; but are nevertheless Ambitious and Popular, and cannot well brook a Monarchical Sway. Their habits in Winter are close-bodied Coats, with a loose Cloak, button'd or clapp'd over their left shoulder, and under their right pap, so as that they have their right hand at liberty. They wear generally a girdle of what colour they please, folded about their middle. The Gentry affect most a Red Coloured Silk or Velvet; the Citizens Red or Blue Cloath; and the Peasants are commonly clad in a course Cloath, either of a Green, or one of the fore-mentioned Colours. The young men fancy the feathers of an Eagle, Hawk, Kite or any other Bird of prey, a mighty ornament in their Bonnets. The *Hungarian* Women do now something imitate the *Germans*, and other *Europeans* in their apparel, only they wear a short Cloak or Mantle thrown over their shoulders, which they still retain, how often soever they change the mode of their other apparel: They generally wear a Veil over the Mouth

and Nose. The *Hungarians* shave their Heads, but wear their Beards to a great length; and this they do, thinking perhaps thereby to render themselves the more terrible to their Enemies. The *Hungarians* tell of one of their Countreymen, who had a Beard of that prodigious length (in the Wars against the *Turks*) that it served him for a Girdle by day, and at night instead of a Coverlid for his whole Body. And in the time of his service, the whole Regiment being commanded to be shaved, he was exempted, proffering to lay down his life rather than part with this venerable ornament. Batchelours shave their Chins, but wear Mustachoes on their upper lips.

The *Hungarian* Tongue is peculiar to the Natives of this Kingdom, having no Affinity with any other spoken in the Neighbouring Provinces. There is such a resemblance in the Pronunciation of this with the *Hebrew* Language, that should the *Hungarians* make use of the *Jewish* Characters, all the several points and accents which are used in the *Hebrew*, might be found very useful in writing the *Hungarian*. Nevertheless, the *Hungarians* are so generally brought up to

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expreſs themſelves in the *Latin* Tongue, that every Peaſant is capable of giving an intelligible anſwer in *Latin*, which is of more uſe to a Traveller in *Hungary* and *Tranſylvania*, than in any other Countrey of the World. A man may travel from *Hamburg* to the Borders of *Tartary*, and to *Conſtantinople*, without making uſe of any other language than the *High-Dutch* and *Sclavonian*; which latter enters about *Belgrade*, and is ſpoken in *Servia*, *Bulgaria*, *Romania*, and a great part of *Macedonia*. The *Europeans* generally begin their lines from the left, and write towards the right hand; the *Aſians* contrariwiſe from right to left: only the *Hungarians* and *Tranſylvanians* draw their lines from the top of the Page to the bottome. At preſent the whole Nation make uſe of the *Latin* Alphabet, borrowing only from the *Greeks* (as the *Engliſh* do *k* and *y*.) Many men of Learning cannot be expected in ſuch a Martial Countrey, though it produced S. *Hierom* and S. *Martin*, but they had their Education out of the Kingdom, as have moſt perſons of Quality at this day. But had theſe People had the leiſure or diſpoſition to apply themſelves to learning, they might had great advantages of improvement

from the Noble Library erected at *Buda*, by their King *Mathius Corvinus*, about two hundred years ago. But these after the Surprising of that Town, by *Solyman* the Magnificent, were dispers'd into the *Turkish* Dominions and other Parts, and what remained destroyed by the Fire that happened there in 1669.

Before that Christianity was planted in *Hungary*, these people, as most other Barbarous Nations, own'd no subjection to any certain Prince; but only by an unanimous consent, subjected themselves to the Government of a Ruler or Captain, who was to direct and command the rest, in the time of War or in other cases extraordinary. Nay, and even after the Introduction of Christianity, *Hungary* was no Kingdom, nor Governed by any self kind of Laws, before the twelfth Century; though some affirm, that during the time of Paganism, the Land was swayed by fourteen Dukes successively with Monarchical Jurisdiction. But to come to this time; though the Kingdom of *Hungary* is pretended to be Elective, yet still a Title to the Crown was pretended by all its Possessors, how faintly soever made out. Nor will they, the *Hungarians*, allow but that their

Crown

Crown is independant, notwithstanding the homages that have been done by their Princes to the *German* Emperours, and the Tributes they have paid the *Turks*, which they call Pensions.

The Ceremonies antiently observed of the King of *Hungary*, was the Assembling of the Bishops and Nobles, the Deputies of the several Counties, Cities, *&c.* in a certain Place near *Pest*, where after the *Palatine* had presented the Prince to the People, and three times obtained their Assent, he put a Naked Sword into the King's hand; who was to shake it *East*, *West*, *North*, and *South*. These and other usual Rites being performed, that are observed at the Coronation of a Christian King, he was re-conducted in great Pomp to his Palace: The Crown of *Hungary* is had in great Veneration with that People; they believing that the Fate of their Kingdom depends upon the Careful Preservation of it; and in the severest Streights and Calamities that can befall them, they are sure to take Care for its Security in the first place.

The Chief Revenues of the Crown arise from the *Berg-Towns*, and the Mines of Silver, and other Mettals, whence the King is said Yearly to have *One Hundred and Sixty Thousand Rix-Dollars*. The other great Branch of his Revenue springs from the Impost upon Cattle, and is reckoned at *Thirty Thousand Ducats*. These and other less considerable Advantages afford his Imperial Majesty, as King of *Hungary*; *Two Hundred, Twenty and Four Thousand Ducats*, Yearly, which amount to *One Hundred and Twelve Thousand Pound Sterling*, *English* Money.

Next in Dignity to the King is the Palatine, and is Promoted to that High Station, by a Free Election of all the States: He gives the *First Voice* at the Election of a King, is Guardian of the Young Princes of the Blood, calls Assemblys of the States in Case of an *Inter-Regnum*; hears all Complaints brought to the King, gives Audience to Ambassadours, and Reports their Business to his Majesty: and Finally, in Time of a Vacancy, takes upon him the supreme Administration of Justice, and Acts as *Vice-Roy*.

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The *Hungarian* Nobility are Zealous Asſertors of their Libertys, and the vileges that have been Anciently Granted by their Monarchs. They think it's below the Grandeur of a Nobleman to Live in a City or great Town; which they ſay, were never deſign'd for any but Merchants and Mechanicks.

The *Hungarian* Cavalry is much better than their Infantry; which is chiefly to be aſcribed to the ſtrain of quick and nimble Horſes, which are bred in this Countrey. They call their Horſemen *Huſſars*, who Ride Arm'd *Cap a pee*, with an Helmit, Coat of Mail, and Buskins of ſome Wild Beaſt's Skin; they carry a ſhort Spear in their Right Hand, and on their Left hangs a Cimeter, at their Back an Harquebuſs or Carbine. The Foot, which they term *Heyduks*, Carry a ſhort Gun, little longer than a Horſeman's Carbine; on their Left Side hangs a Cimeter, and under their Arm a Battle-Ax. Anciently there was no other appearance of Devotion in theſe parts than this, they ſtick a Naked Sword in the Ground, and Pay that Worſhip to it, which they think is due to this Great

Preſer-

Preſerver of their Land, and Terror of their Enemies: but were firſt Converted to Chriſtianity in the Time of the Emperour *Otho* the Firſt. They are at this day much divided in their Opinions, there being *Roman Catholicks*, *Lutherans*, *Calviniſts*, *Arrians*, *Trinitarians*, and other Sectaries, and Hereticks. The *Roman Catholicks* have two Arch-Biſhops, and Twelve Biſhops, who have Revenues capaple of maintaining ſo much Grandeur as they Live in, being Eſteemed Princes of the Kingdom, and never Eat any Victuals without the previous Ceremony of a Taſter. Tho the *Calviniſts* are the more numerous of the Reformed Part, yet the *Lutherans* have the Government in their hands, in thoſe Cities and Great Towns that have thrown off the Papal Yoke.

But having ſet down theſe Generals of this Countrey, we will now come to the particular Deſcription of the Kingdom of *Hungary*, which is uſually divided into the Upper and Lower *Hungary*; the former whereof reaches along the *North-Eaſt* Banks of the *Danube*, up to the Borders of *Poland*, and the Lower along the *South-Weſt*.

The

The Towns and Cities of Note, which the Imperialists possess in *Upper Hungary*, are First, *Presburgh*, the Metropolis of the Kingdom, since the Loss of *Buda* to the *Turks*: it is pleasantly scituated on the *North-side* of the *Danube*; the Town is not very strong, but guarded by a Castle with Four Towers, in the strongest whereof is kept the Crown of *Hungary*. It has a *Lutheran* Church, and since the taking of *Gran* by the *Turks*, is the Seat of that Arch-Bishop.

II. *Caschaw*, is a Free Regal Town, immediately subject to the Emperour, and is seated on the Banks of the River *Hiwath*, and drives a great Commerce with the *Polander*.

III. *Seuteh*, another Regal City, and the Capital of the County of *Zips*, 'tis seated on the Top of an Hill, its Inhabitants being generally *Lutherans*.

IV. *Burtfield*, another Regal Town, seated on a Mountain, in a Fertile and an agreeable Countrey.

V. *Epires*, the Fourth Regal Town, on the Banks of the River *Tarocza*; much famed for its great Traffick, especially in *Sulf*.

VI. *Czeben*,

VI. *Czeben*, a Regal Town but of little Note, the Countrey round about affording great ſtore of *Saffron*, with plenty of *Plums*, and other *Stone-Fruit*.

VII. *Trenchin*, a fair City on the River *Waag*, with a Caſtle almoſt impregnable, and is eſpeciall Noted for its Springs and Mineral Waters.

VIII. *Filleck*, a Notable Strong Fort, about Five *German* Miles from *Caſchaw*.

IX. *Tockay*, another famous Fort on the Banks of the *Teiſſe*; at the mouth of the River *Tockay*, and whence its name.

X. *Tyrna*, a ſmall Town about ſix *German* miles from *Presburg*; the place where the Chapter of the Archi-epiſcopal See of *Gran* is now held.

The *Berg* or Mine Towns in *Upper Hungary* ſtill in poſſeſſion of the Emperour, are

1. *Chremniſt*, whoſe Gold Mine has been wrought in above nine hundred and fifty years.

2. *Schemnitz*, the faireſt of all the *Berg-Towns*, being ſeated on a Rocky Hill, Adorned by Three fair Churches, and De-

Defended by as many ſtrong Caſtles; and is particularly Remarkable for its ſeveral Mines, eſpecially thoſe two which they call the *Trinity*, and *Windſhubt*.

3. *Newſoll*, a handſome Town, and at, and near which are the greateſt Copper-Mines in *Hungary*.

4. *Puggantz*, formerly a Fair Town, but now almoſt laid Waſt, and Deſolated, by the frequent Incurſions of the *Turks*, ſo that the Miners now have wholly abandoned their Works there.

5. *Koningsberb*, now only Famous for a Fountain of Sower Mineral Water, which has wrought ſome Notable Cures.

6. *Tillen*, is an Ancient *Berg-Town*, but the Veins of Mettal failing, is of late wholly decayed and forſaken.

7. *Sibeton*, is the leaſt of the Seaven, and was formerly much more in Repute than now.

There are ſeveral other Towns Conſiderable in thoſe Parts for their Mines, though they have not the Priviledges of the *Berg-Towns*: As,

1. *Virs-*

1. *Virn-Grundt* has a Mine rich in Copper, and several sorts of Vitriol, with two Springs of Vitriolate Water, that turns Iron into Copper, and converts the worst and most useless old Iron into the purest Copper.

2. *Glashilton*, famous formerly for a rich Gold Mine, which has since been lost, and is now much resorted to for the sake of five natural hot Baths; the Springs whereof are very clear, the sediment Red and Green, and the Wooden Seats under Water are inarustated with a stony substance.

III. *Zisenbach*, also famous for hot Baths, there are many other small *Berg*-Towns, in the County of *Zips*, as *Wagendrusul*, *Schwedler*, *Goldnitz*, *Swolnitz*, *Metzenscuffen*, *Stos*, and *Einsedel*, where great store of Iron is got, and wrought up in the Forges. *Topschini*, and *Czetnicki*, noted for abundance of Iron; and *Kornau* for Iron and Copper, and where sometimes is met with good quantities of Gold and Silver Oar.

The *Turkish* Towns of note in *Upper Hungary*, are 1. *Agria*, or *Eger*, not far from the Banks of the River *Weisse*, and was taken by *Mahomet* the Third, in the

year

year 1578. 2. *Temeſwar*, a ſtrong Fort upon the River *Temes*, taken by the *Ottomans*, after a brave Defence, in 1552. and has ſince that time been the uſual Reſidence of a *Turkiſh* Baſſa. 3. *Zolnock*, an almoſt impregnable Fortreſs on the Mouth of the River *Zaggura*, though ſhamefully abandoned by the *Imperialiſts*, in 1552. and ever ſince poſſeſſed by the *Turks*. 4. *Peſt*, on the *Eaſtern* Bank of the *Danube*, over againſt *Buda*, taken by the *Ottomans* in 1602. 5. *Cilozza*, an ancient Town, and formerly an Arch-biſhops See, but now over-run with *Mahometaniſm*. 3. *Newheuſel*, taken by the *Turks* in 1663. after they had loſt ſome principal Officers, and above three thouſand common Souldiers in the Siege.

The moſt conſiderable of the *Auſtrian* Cities in the *Lower Hungary*, are 1. *Comorra*, a ſtrong Fort in a corner of the Iſland *Schutz*, almoſt environed with the *Danube*, *Waag*, and a deep Lake towards the *Weſt*: This Town was once beſieged by the *Turks*, but after a great ſlaughter of their men, they were forced to a ſhameful Retreat. 2. *Altenbourg*, being almoſt impregnable, and has often repulſed the *Ottoman* forces. 3. *Raab* being

being once besieged by the *Turks*, they lost twelve thousand men in one Attack; nevertheless it was at last delivered up to them by the treachery of the Governour; but recovered again by Count *Swartzenbourg*, in a notable surprize. *Doctis*, *Poppe*, with some other Forts, are in the Emperours hands, and are Garrison'd, but not otherwise remarkable.

The *Turkish* Towns in *Lower Hungary*, are 1. *Buda*, the Capital of the Kingdom, the ancient Residence of the *Hungarian* Kings, as now of the *Grand Seignior*'s Visier, or Lieutenant of this Kingdom; it was taken by *Solyman*, Emperour of the *Turks*; and its Baths are esteemed the noblest in *Europe*. 2. *Stulhlwissenburg*, taken by the *Turks* 1543. recovered 1601. and re-taken by them again the year after. It was anciently famous for the usual Coronation and Interment of the Kings of *Hungary*. *Epran*, a very strong place on the *South* side of the *Danube*; in the year 1595. this place was rescued out of the hands of the *Turks*, in which Siege Sir *Thomas Arundel* of *Warder* Castle in *Wiltshire*, behav'd himself with so much Gallantry, that he forc'd the Water Tower, and took

took from thence the *Turkish* Banner: For which brave piece of service, the Emperour *Rudolphus* created him a Count of the Empire; and King *James* made him not long after Lord *Arundel* of *Warder*. Since that time the fortune of this Town has been various; and 'twas finally recovered by the *Turks* in the year 1605. 4. *Esseck*, on the *Dravus*, noted for a Bridg five *English* miles in length, and so broad that four Waggons may pass over it in a Breast. 5. *Frenfkirchen*, had its name from five fair *Christian* Churches; now converted into *Turkish* Mosques. 6. *Sigett*, a strong Town situated in a Marish Ground, on the *North* side of the *Dravus*; in the year 1560. it was taken by *Solyman* the Magnificent, who here ended his days. 7. *Sermium*, now only remarkable for a polasable Wine, peculiar to this part of the Countrey. 8. *Canisha*, a Fortress of great strength near the Borders of *Styria*; in vain besieged by the *Imperialists* for a whole month together, in the year 1664. 9. *Peterwarren*, a Fort on the *Southern* Banks of the *Danube*, in the Countrey of *Old Sirmium*, or *Sirmish*. 10. *Vesprin*, beleaguered by a *Turkish* Army, and after the loss of 500 men, shamefully abandoned.

Having

Having thus described the Countrey it self, we will proceed to set down those various Scenes of Action it has lately afforded. The *Hungarians*, as is beforesaid, pretending an Infringement of their Priviledges, and their Discontents being fermented by some Ambitious Spirits, who hoped to promote their own Interests by any Revolution in that Kingdom, they had by their submission and prevailing Rhetorick of Presents to the Ministers of the Port, obtained hopes that the *Grand Seignior* would take them into his Protection, and assist them with forces for the driving the Emperour out of *Hungary*; and tho' the Emperours Minister at the Port represented how prejudicial this would be to the Treaties of Peace between the two Empires, yet he only obtained fair words of a redress, for a breach was still fomented under hand. And though the Emperour *Leopold*, in the year 1608. called a Diet at *Edenburg* for the accommodating matters, yet the Malecontents were so perverse, that the Assembly broke up, without coming to any conclusion. Hereupon Count *Teckeley* seized upon several Fortresses on the *Drave*, and sent to the Bashaw of *Buda*, to advance with his forces, refusing to have

have Peace with the Emperour, unleſs his own Propoſals was granted. Upon this, ſeventeen thouſand *Turks* paſſed the *Danube*, and made great ſpoil, burning and deſolating all the Villages for the ſpace of fourteen miles, and were hardly reſtrained by the Baſſa himſelf from laying waſte the Countrey. This growing thus worſe and worſe, the Emperour to reconcile matters, did by his Declaration promiſe all convenient liberty for the exerciſe of his Religion, with a *Palatine*, a Native of *Hungary*, with a general Pardon for what had paſſed. But Count *Teckely* and other Malecontents, having other proſpects, all theſe reaſonable conceſſions were rejected. Hereupon the Emperour cauſed a Detachment of ſeven thouſand Horſe and Foot to be made out of his Army then encamped on the *Rhine*, to obſerve the motions of the *French*, and ſent them to joyn with Count *Caprara*, his Lieutenant General in *Hungary*: This Force conſtrained the Rebels to abandon ſeveral places they were poſſeſſed of. Nevertheleſs in the beginning of the year 1682. the Emperour diſpatched a Miniſter to Count *Teckely*, to treat of an accommodation upon his own terms; but the aſſurances he

he had received from the Port, of the *Grand Seignior's* Protection, made him declare, That he had no power to treat of himself, but must be forced to Act in concert with the *Bassa* of *Offen*, and move according to the directions he should receive from the *Ottoman* Port.

Thus the season for Action coming, the Emperour sent some Forces more for the better enabling Count *Caprara* to make head against the Enemy, which nevertheless were not considerable enough to oppose the numerous Troops of the *Turks*, Count *Teckeley*, and *Abasti*, Prince of *Transylvania*. Neither were the *Imperialists* strength sufficient to hinder them from acting separately, or to prevent Count *Teckley* the besieging and taking of *Chascaw*, a strong City near the *Hewath*; and *Esperies* within two days after. The Bassa of *Waradin* also besieged *Zathmar*, which after several attacks, he carried by storm. Hereupon Count *Teckeley* summoned the *Hungarian* Nobility to appear in Arms, though with small resort; forced the *Imperialists* to abandon their Camp at *Athol*; which was followed with the surrender to him of *Lewentz*. *Villecke* being besieged by the *Turks*, was after several

ral assaults delivered into their hands on the 17th of *September*: After which it was demolished to avoid contests between the Confederates. The Campagne being now over, a Truce was concluded for two months between the *Imperialists* and Count *Teckeley*, and the several parties retired into their Winter Quarters.

In the year 1683. the *Imperialists* and the *Turks* began the Campagne with several skirmishes, and with various success. Count *Wallastein*, the Emperours Ambassadour at the Court of *Poland*, struck up a League Offensive and Defensive with that King, whereby he is bound to take the Field with between thirty and forty thousand Horse and Foot, to act Offensively against the *Turks*, and Defensively against all other Enemies to the *German* Empire; in consideration of which, the Emperour binds himself to have an Army of sixty thousand men in readiness upon all occasions; immediately to pay twelve hundred thousand Florins, and that himself, and the Queen Dowager of *Poland* disclaim all pretensions to the Crown of *Poland*, and that neither Potentate enter into a Treaty of Peace with the *Turks*

but with joint approbation. And that both Armies act ſeparate, unleſs *Cracow* or *Vienna* be beſieged, and then with united forces to fall upon the Enemy; and that the Czar of *Muſcovy* be invited into this alliance. Whereupon in a General Council of War held on the eighth of *April* at *Vienna*, it was concluded, That the Duke of *Lorrain* ſhould be *Generaliſſimo* of all the forces on that ſide. Whereupon after the Rendezvouze at *Presbourg*, he marched at the head of forty thouſand men; General *Schutz* with 7000 joined 6000 *Poliſh* Horſe, under the command of Prince *Lubomirski*. A Body of 25000 *Hungarians* were to act in *Upper Hungary*, 6000 were poſted near *Leopolſtadt*, upon the *Waag*, and 10 or 12000 upon the Confines of *Moravia* and *Sileſia*. Already the King of *Poland* had already cut off a party, that had made an Incurſion into his Territories. He admoniſh'd *Teckely* alſo to accommodate matters with his *Imperial* Majeſty, but without effect; though the Emperour had proclaim'd an Amneſty to all the *Hungarians*, in caſe of an entire ſubmiſſion. During this, a *Croatian* found the means to ſet a Magazine of the *Turks* on fire, ſufficiently ſtored with Proviſi-

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ons and Ammunition for 30000 men, for the ſpace of two years; and about that time General *Schutz* defeated a party of *Turks* of the Garriſon of *Newhauſel*, killed 7000, and took 200 Priſoners. The *Poliſh* Troops, on the Banks of the *Danube*, meeting with 5000 *Tartars*, the forerunners of the Army, routed them, killed 1000; after which they fell in with a *Turkiſh* Convoy of ſix hundred Mules, going to *Belgrade*, which they took, and converted to their own uſe. But while the *Imperial* Troops were obſerving the motions of the *Turks*, encamped near *Newheuſel*, Count *Teckeley* beleaguered and took the ſtrong Caſtle of *Denowitz*. But care was not only taken to prevent his further Progreſſes, but *Zatbmar* was regained, and Count *Zrini*, ſince found to be a Traytor, made Governour thereof. On the 24th of *May* the Duke of *Lorrain* broke up with his Army, and marched towards *Gran*, with intention to fight the *Turks* there, but finding them too ſtrongly entrenched, he marched on, inveſted *Newheuſel*, battering and ſtorming it with all the fury imaginable. And indeed he attacked the place ſo vigorouſly, that it could not be expected

it ſhould have held out many days, having already poſſeſſed himſelf of ſome of their Works; but receiving order from the Emperour to raiſe the Siege: He accordingly did ſo, but in his Retreat from thence, Captain *Krauſe*, and moſt of his men, with the Counts of *Taxis* and *Kanzianer*, whom the Duke had commanded to encamp near the Bridge of *Newheuſel*, were in a ſally of 300 *Janizaries* ſlain, and their Heads placed upon Poles on the Bulwarks towards the Army. On the 12*th* of *May* the *Grand Seignior* arrived at *Greiks-Weiſſenberg*, and their Army on the 17*th*; and having repoſed there for a week, continued their march further. And now the *Ottoman* Army coming on like an Inundation, burning and deſolating all where-ever they came. The *Imperial* Troops removed from the Neighbourhood of *Raab*, the Cavalry encamping under the fortifications of *Altenburg*, and the Infantry in the Iſle of *Schutz*.

On the 7*th* of *July*, firſt Count *Stirum*, and then Count *Caprara* came Poſt to *Vienna*, to give the Emperour an account, That the whole *Ottoman* Power had engaged the *German* Cavalry, within four miles of that Town, had attacked and

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taken their Baggage, and put the Troops to flight that were appointed to guard it; that the Princes of *Arschot* and *Savoy* had been killed in the action, and the Duke of *Lorrain* was engaged amidst the Enemies. Whereupon his *Imperial* Majesty was advised to depart that very evening for *Closter Newbourg*, and so from thence to *Lintz*.

In the mean while the *Turks* made two Attacks upon *Raab*, in which they lost 5000 men. About this time a Relation of the *Cham* of *Tartary* was taken Prisoner by the *Germans*, with another *Tartar* of eminent quality. After the Emperours arrival at *Passaw*, he received tydings, That the *Grand Vizier* had besieged *Vienna*, and that *Count de Zerini* having Trayterously revolted from his Imperial Majesty, and joyned himself with a Body of 8000 *Tartars*, was attacked by General *Dunwaldt*, in the Woods near *Vienna*, defeated, and himself taken Prisoner, besides a great number of *Tartars* slain upon the place. Before the *Grand Vizier* set down before *Vienna*, the Duke of *Lorrain* had made a shift to put into it 12000 Foot, 1000 Horse, and 1500 Dragoons. In the mean while the Besieged making a Sally, kill 8000

Turks. In the latter end of *July* the Duke of *Lorrain* having notice of a Convoy that was coming to the *Turkish* Camp near *Vienna*, ſent out a ſtrong Party, who meeting with the ſaid Convoy, defeated the *Turks*, killing 600 of them upon the place, and took 1000 Waggons, laden with Ammunition and Proviſion. The *Turks* having raiſed now three Batteries againſt *Vienna*, they made three Attacks near the *Scotenburg* Gate and the *Red Tower*, but were as often repulſed with the loſs of about 8000 men: The *Grand Vizier* thereupon demanded a Ceſſation, to bury his dead: But Count *Staremburg*, Governour of the place, made anſwer, That he had no need of a Truce, his Garriſon being all very well. Theſe, and other loſſes of the *Turks*, the Beſieged having gained the Suburb called *Leopoldſtadt*, and ruined with their Cannon moſt of the *Turks* Batteries, and particularly that which they had raiſed before the *Scotch* Gate, and encouraged and animated by the Moneys and Wine which the Governour gave them out of the Religious Houſes, they made ſo brave a Defence, that the *Grand Vizier* thought fit to retreat to a little diſtance from the Town, his Troops being annoyed by

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the ſtink of Bodies that had dyed ſome years ago of the Plague, inſomuch that many Diſtempers raging in the Camp, he thought fit to retreſh a while. During theſe tranſactions, the Duke of *Lorrain* having advice, That Count *Teckely* marched with an Army of 25000 men, as well *Turks* as *Hungarians*, towards *Presbourg*, to poſſeſs himſelf of that place, by means of the Intelligence he had there: His Highneſs immediately decamped from *Krembs*, and arrived on the 30*th* of *July*, near *Presbourg*, and the next day advanced towards the Enemy to give them Battel; but they not having the Courage to hazzard it, preſently turned their backs, and retreated in the beſt order they could: The *Imperialiſts* fell upon their Rear, and cut off between 6 and 7000 men, took ſix hundred Priſoners, amongſt whom are reckoned 60 *Hungarian* Gentlemen, took the Cannon, Baggage, and about 8 or 900 Waggons, loaden with Proviſion and Ammunition from the *Turks* Army: The Enemy being retired, the Duke of *Lorrain* reinforced the Garriſon in *Presbourg*, and cauſed all the Boats which *Count Teckely* had aſſembled for the making a Bridge over the *Danube* to be burnt. In the

mean

while the Garrison in *Vienna* continues to make a brave Defence, being full of Courage, and in no want. On the other side the *Turks* begin to have scarcity of Provisions, and were much weakned, before they received a reinforcement of 60000 men. The whole Army of the *Christian* Confederates, when joyned, which is expected before this time, will amount to vast numbers; the King of *Poland* marching in the head of 35000 men, the Elector of *Bavaria* will 11000 effective, the Elector of *Saxony* with 10000, the Elector of *Brandenburg* also furnishes 13000 upon certain conditions, the Circle of *Franconia* and its Allies 8000, *Bohemia* and *Lower Austria* 6000, and the *Lower Saxony* 6000: All these Troops joyned to the 18000 men, Horse and Foot, commanded two Leagues from *Vienna*, by the Duke of *Lorrain*, make up an Army of one hundred and nine thousand Combatants.

In the mean while the Rebels having made an Invasion into *Moravia*, the Duke of *Lorrain* detached 800 *Poles*, who having joyned a Party that was already abroad, under the Command of the Prince of *Lichtensteyne*, they fell upon the *Hungarians*, though very much inferiour

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to them in number, defeating three thousand of them, killing 600 upon the place, taking a great many, and redeeming above a thousand Prisoners. The King of *Poland* is advancing with all possible expedition, his Army marching in three Bodies, and different ways, for their greater conveniency, and will be very near *Vienna* on the 20th or 21st of this Month. The Prince of *Waldeck* is also joyned the *Imperial* Army with 13000 or 14000 men of the Bishops of *Wirtzbourg* and *Bamberg*, and the Circle of *Franconia*; the Electors of *Bavaria* and *Saxony* are also marched in Person in the head of their Troops, and have, it's expected, joyned the *Imperial* Camp at *Enzedorf*, not far from *Vienna*, by this time. In the mean while the *Turks* have sprung two Mines before *Vienna*, but the first being countermined, they lost a great many men; but the second had better success, and by its means they lodged themselves in the Ditch, but were beaten out of it again. The Want of Forrage has reduced the *Turkish* Cavalry into a very ill condition, and there is such great want of Provisions in the *Turkish* Camp, that they are reduced to feed upon Horsefleſh, and that an Ammunition